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ABSTRACT

This collection of materials examines and advocates the role of the humanities in society. First, the importance of advocacy in explaining the significance of the humanities is underscored, and the purpose and content of the collection are outlined. Next, the mission of the humanities in helping people understand their options and develop their creative and intuitive faculties is discussed. The next section offers a variety of articles and essays about the humanities; its definitions; ways of bridging the gap between the humanities and science and business; the place of liberal arts in the community college; and the future of the humanities. The next section includes the results of interviews on the role of the humanities in personal development, enrichment, and the marketplace. Information on the Washington State Community College Humanities Project is then provided, covering meetings, campus projects, orientation workshops, the role of advisory councils and the Center for the Study of Community Colleges, project personnel, and publications. The final section discusses grant-seeking, offering a perspective on the scope of philanthropy, a case study of the Project's grant proposal, and reference materials. Appendices include a sample letter requesting an interview, interview questions, campus Project information, a list of Project participants by activity, and addresses of Washington community colleges. (HB)

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HUMANITIES
AND THE ART OF BEING

BY

THE WASHINGTON STATE COMMUNITY COLLEGE HUMANITIES PROJECT

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PREFACE

Whimper/Bang began on the recommendation of an ad hoc advocacy committee formed by the Core Group of the Washington State Community College Humanities Project. The committee, composed of Bill Krieger, Fort Steilacoom Community College; Marie Rosenwasser, North Seattle Community College; David Story, Project Coordinator; and Denzil Walters, Shoreline Community College, had been charged to suggest ways to promote the humanities. The charge had been issued about two-thirds of the way through the project, after virtually all discretionary funds had been committed. The lack of funds was seen as a serious deterrent to the successful attainment of the committee's goal; nevertheless, it met conscientiously, productively.

This book is one of the products. Its publication can be attributed to many persons.

The advocacy committee recommended that the Core Group seek supplementary funding from the National Endowment for the Humanities to produce a book containing a mission statement for the humanities followed by two lengthy sections focusing on written and oral perspectives on the humanities. The intent was to produce a book useful to community college faculty members and others in advancing humanities interests.

The Core Group was receptive to the recommendation and the coordinator was directed to prepare a request for supplementary funding. The resulting proposal was headed:

> This is the way the project ends
> Not with a whimper, but a bang!

Before the development of the final proposal, discussions with NEH staff members were encouraging, but it was pointed out that the production of the book could only be funded if it were to have curricular use. Consequently, Project W/B was expanded to include a series of workshops for faculty members during fall quarter orientation programs; the book would serve as a resource document. With the workshops in mind, sections were added inventorying the by-products, listing individuals involved in the Humanities Project, and providing advice on securing supplementary funding for the humanities. The proposal was drafted and subsequently funded.

The notification of funding was not received until June 18, 1982, however. Before that date, a shadow steering committee and staff were formed on hope and optimistic expectations. Within the time available, a part of it in the shadow (before funding), chances for the successful conclusion of Project W/B would have been highly problematical, had it not been for the enthusiasm of those invited to participate in the undertaking.

With no assurance of funding, a five-member steering committee agreed to serve, and all held portions of their summer plans open to devote to the production. These individuals were Julie Cushman, Olympia Technical Community College; Jim Flint, Wenatchee Valley College; Barbara Morgridge, Edmonds Community College; Marie Rosenwasser, North Seattle Community College; and Denzil Walters, Shoreline Community College. Three Project W/B staff members set aside other employment opportunities and personal commitments to work on the project because of their preference for involvement in an enterprise they considered exciting and significant. Even the project coordinator found the enthusiasm contagious, especially with regard to the three persons selected as Project W/B staff, including Jean Carmean, Whatcom Community College; Richi Shackette, Spokane Falls Community College; and Fred Thompson, Peninsula College.

Assignments were made, specifications developed, and deadlines fixed: respective horses were mounted and ridden off in all directions, all without assurance of funding. As the warriors returned, exhausted and battered, with the trophies for which they had been dispatched, they gathered to assemble a cohesive document, one appealing in appearance, useful in organization and content, enchanting in narrative, scholarly in accuracy and completeness, well documented with footnotes, bibliographies, table of contents, and nicely indexed. The reader can judge the degree of success of the group enterprise. Needless to say, it fell somewhat short of all aspirations.

Given the handicaps under which the individuals associated with Project W/B labored, we believe that the final product is an unusual accomplishment. A review of the following facts may help to demonstrate that contention. On June 8, 1982, ten days before the notification of funding was received, a steering committee had been formed and had held its first meeting. At this first session, members developed an outline for the book, reviewed and approved staffing recommendations from the project coordinator, and set up a series of deadlines. The first of the deadlines was a staff retreat July 13 and 14 for a study of the proposed work plan, recommending modifications, and settling on the administrative arrangements. On July 15, the staff met with the steering committee to agree on a final work plan.

Another meeting was held July 30 to review the progress of the work. On August 13, the staff and steering committee met to review the preliminary draft of the book. Copy was to be ready for the typist on August 20. The printer was to receive final copy September 7; one week later the book was to be ready. Thus, Project W/B, begun approximatley June 1, 1982, was ready to conduct workshops only two and one-half months later. The writing and editing of the book had been accomplished in 36 days, five of them Saturdays, five of them Sundays.

During that time, 71 men and women were interviewed in person, by phone, or by letter to determine the difference made in their lives by the humanities. Many of the interviews resulted from suggestions made by community college humanities faculty members in response to an earlier call for help. Fred Thompson and Richi Shackette were the staff members primarily responsible for the section on oral perspectives. At the same time the interviews were held, Jean Carmean was surveying the literature to produce the section on written perspectives. The scope of the task was enormous. Organizing materials into useful, coherent categories required considerable skill. Meanwhile, Dave Story was preparing the sections on grant seeking, project resources, and several of the minor sections while acting as editor/publisher.

Phones rang, typeballs flew, pens scurried across the paper, and the mails delivered numerous pages of disjointed copy that the steering committee labored over as an editorial board. Preliminary copy was available by August 13, as scheduled, and reviewed by the steering committee. At 5:35 p.m. on Friday, August 20, Dave

Story landed at Sea-Tac Airport on return from Peninsula College with the last of the final copy. It was delivered to the typist first thing on Monday morning, August 23, right on schedule, no matter how unreasonable the schedule might have been when first conceived.

Marvin Bell, keynote poet at Humanities '82, quoted William Stafford to the effect that writing which fell below *Paradise Lost* but "above the unforgivable" was within the range of acceptability. Those associated with the book contend that it falls comfortably within that range: less than perfect, but above the unforgivable. What flaws it contains result from the lack of time. A second edition prepared at a leisurely pace would certainly take care of most of them.

The book undoubtedly suffers from its having been written by a committee, yet it gains strength from that form of authorship. It turned out better than could have been expected of mere mortals assembled so hurriedly and given so little time.

If there are gaps or redundancies, passages of questionable style, typos or grammatical errors, we presume that they will be offset by useful content and the benefits of a reference document that will serve those who see opportunities to advance the humanities.

As for us, we think it's a hell of a piece of work! We hope even Milton would have agreed.

Denzil Walters
Chairman, Project Whimper/Bang

Dave Story
Project Coordinator

ACKNOWLEDGMENTS

This book is a collective effort. It was conceived by Bill Krieger, Marie Rosenwasser, Dave Story, and Denzil Walters. Mike Marty, Acting Director of the Education Programs Division of the NEH responded positively to the concept, offered suggestions for its improvement and provided in-house support and encouragement. Stan Turesky of the NEH Office of Planning and Policy Assessment was administratively responsible for the proposal which was processed and approved with uncharacteristic bureaucratic dispatch. John Terrey, Washington State Community College Humanities Project Director and Executive Director of the Washington State Board for Community College Education, reviewed the proposal in its formative stages, suggested improvements, gave it the name Project Whimper/Bang, and sent it on its way with his blessing.

The W/B SC/EB (Whimper/Bang Steering Committee/Editorial Board) was chaired by Denzil Walters and included Julie Cushman, Jim Flint, Barbara Morgridge, and Marie Rosenwasser. The contribution made by the steering committee was more than just considerable--it was very special, something which can only be truly appreciated by those who were touched directly by it.

The Project W/B staff was remarkable. At one point in the proceedings, a cartoon caption was written on the chalkboard in large letters which read:

> "They said it couldn't be done!
> So we said, 'To Hell with it!'"

As it turned out, they did it even though the odds clearly favored those who felt it really couldn't be done. So to Jean Carmean, Richi Shackette, and Fred Thompson, the Humanities Project gives special thanks. You accepted a difficult assignment with no assurances whatsoever and proceeded to perform magnificently.

The Core Group should also be recognized for its contribution. It created the originating committee, responded positively to the recommendation, rearranged its funding commitments to provide partial funding, approved the proposal, and provided overall support and encouragement. Polly Zanetta, chairman, and the entire group are to be credited with whatever success the book enjoys. What failures it might encounter, if any, are not of their doing.

The contributions of SBCCE Publications Manager, Bob Wark, are not to be overlooked. His advice and assistance with the publication aspects of the book are noteworthy and appreciated. Equally appreciated is the work done by that master of the word processor, Amy Kitchen. Working from hastily written, cut and pasted, scratched over and out copy (the editorial board included three conscientious English teachers and a dean of instruction who delighted in correcting grammatical errors, criticizing sentence construction, and guffawing loudly upon discovery of creative approaches to spelling), and under the pressure of time, the word processor produced page after page of meticulous copy under her skilled guidance. Technology, when bent to the ends of the humanities, can be a marvelous thing, and so it was this time.

And finally, there is Lezlie Owen, Project Secretary. Her favorite phrase is, "What can I say?" I can only echo it. Without her help and bright and cheerful countenance, Project W/B would have exploded and left me whimpering under my desk. Thanks, Lezlie!

David B. Story
Project Coordinator

ADVOCATING THE HUMANITIES

One of the results of the Washington State Community College Humanities Project has been the creation of a group of people who have become comfortable with their association with the humanities. Such people have moved past the need to dissect and quantify them, not that they haven't tried, mind you, but they have slowly come to the conclusion that since the humanities did not lend themselves to scientific analysis, those characteristics which make them illusive might very well be their most appealing and distinguishing features. In that case, it was best to accept them on their own terms.

The group doesn't exist in a formal sense. Nevertheless, the members are a group by virtue of the fact that they have acquired a common vocabulary, developed a common set of perceptions, made common commitments and shared a common belief in the importance of the humanities. With these things in common, by definition they can be considered a group.

Within the basic set of perceptions required for membership in the group was one in which the humanities were seen as a part of everything. This perception carried with it some interesting implications. If the humanities were "a part of everything," there was no reason to regard them as superior to other things and no reason to claim exclusive benefits for them. By the same token then, the humanities were not inferior to other things, nor were they without benefit of their own. This did not mean that the humanities were "value free." Far from it. It simply meant that the humanities were what they were and could be what they needed to be. For the group, that was enough.

Membership in a group presumably results in benefits, rights and privileges. If members felt comfortable with the humanities, this was a distinct benefit since it can be established (and will be so established in later chapters) that the humanities are good for what ails you; they assist in personal development, enrich your lives and contribute to success and satisfaction in the marketplace. Comfort then serves to enhance the benefits.

But membership in a group also carries with it certain obligations and responsibilities, not the least of which is advocacy. It isn't easy to be an advocate for the humanities. As was pointed out earlier, they are illusive little rascals and when people are invited to believe in something, they want to know exactly just what it is they are being asked to accept. And when they ask, "What good are the humanities?" they resent being told, "They're no damn good! That's the beauty of them!" However, simply because something is difficult to define, or because arrogant pretenders have alienated potential converts, one is not relieved of the obligation of advocacy.

The humanities are much concerned with language. Admittedly, they are also concerned with much that is complex and grand, which increases the difficulty of expression. But the obligation of advocacy cannot be fulfilled unless the value of the humanities can be articulated so that others are able to recognize and appreciate that value. With that in mind, a small sub-set of the group decided to examine what has been written about the humanities (much) and to discover the values that people would ascribe to them.

We thought it might be possible to assemble materials from which we and others could come to know the humanities better and thereby draw conclusions about their value. It was an interesting learning experience, one in which our own sense of the humanities was continually expanded by what we came across. For example, it has been fashionable to refer to the humanities as the study of what it is to be human. However, when we asked people about the humanities, they were inclined to look at them from a slightly different point of view, one well worth considering. They often saw the humanities as the study of what it is to be humane. Thus, they were concerned with the best of what it is to be human, which implies more than a reportorial role for the humanities. Additionally, this provided a significant rationale for adopting an advocacy posture for the humanities. One need not advocate only the humanities, or the humanities as a separate entity (which they aren't, anyway, since we had concluded earlier that they are "part of everything"). We can then advocate poetry for its ability to help us see ourselves and advocate foreign languages for their ability to help us understand other people and other cultures. We can advocate science and mathematics. We can advocate vocational (from vocation: an occupation or profession for which one has a special calling) education. In short, being concerned for the humane, we can and should advocate all those things which have potential for fulfilling the best of each of us. The humanities would not be the least of these, but there was no need to advocate them exclusively. This eased the burden of establishing their case. It was not necessary to prove them superior to other things, but it was necessary to look within them for that which was superior. In a later chapter, Professor Machle writes, "We need not merely more 'humanities,' we need the courage and integrity to opt for genuinely humane standards in selecting from their vast wealth and variety." What a great boost to honest advocacy! We need not prove that the humanities are "best," but we must search for what is best in the humanities, some of which was to be found in the written word.

In our interest in what had been written about the humanities, it quickly became apparent that the group to which we referred in the beginning was only part of a much larger group, universal in time and place. Many have written about the humanities with grace and eloquence, much of it recent. Making choices from among the available selections, organizing the writing by general themes, editing it for pertinence and readability; all these things proved to be monumental tasks. Consequently, they were no doubt performed imperfectly, but what resulted was a chapter which should interest those concerned about the humanities. However, as with the rest of the book, the chapter was not designed for continuous reading. It does not flow. It is not blessed with continuity, but before commenting on the several chapters, a word or two about the book itself.

First of all, it was written by four individuals and edited by five more. Contributions weave in and out to such a degree that all must share credit or blame, whichever is due. Secondly, the book was intended to be helpful. There is little ego left in it, little that is self-righteous, no sense of superiority. It was written with the intent of serving as a handbook for the advocate: A ready reference if one's faith begins to fade and needs a little shoring up; a secret weapon when engaging administrators in hand-to-hand combat (humanely, of course) over budget cuts which threaten the humanities (useful as a projectile per se, or from which cliches may be plucked and thrown as darts); a compendium of the resources available to the humanities, a listing of several hundred peers when you are tempted to believe the only shoulders carrying the burden are your own, a reminder when advising students that what you do is important! damn it, and possibly as a door stop on some soft spring day to let fresh breezes in to blow the dust off the classics. Read it with kindness. If one looks, there is much to be found.

The chapter containing excerpts from articles about the humanities is divided into fairly discrete units so that reference can be made to a section which might be of interest at a particular time. The chapter built around oral statements helps to establish that the humanities do influence people in a very significant way. There was no reluctance to acknowledge this. People were open about it, appreciative of it. We may have more friends than we realize. It was interesting the way the responses organized themselves: personal development, enrichment, and career success. Those categories emerged from the interviews; they were inherent in the subject, not the process.

The written and oral comments were intended for use in advocating the humanities. However, advocacy is not enough by itself. Claims can be made but disillusionment quickly follows if they can't be substantiated. It takes more than dedication and faith. It takes resources and execution. The last two chapters are intended to be of help in the difficult process of bringing out the best of the humanities.

The Washington State Community College Humanities Project created many resources which are available and can be used in presenting the humanities effectively. More importantly, it exposed a rich reservoir of faculty which already existed on the campuses. The people and materials are carefully inventoried in the chapter on The Humanities Project (also in Appendixes C and D). It is hoped that increased utilization of the available resources will result. Otherwise they will atrophy.

The chapter on Grantseeking will become more important as the fiscal condition of the state worsens, as is expected. If one believes in the humanities, all sources for their support must be utilized. The key ingredients in obtaining supplementary funding are good ideas and persistence. Neither is in short supply among humanities faculty. Initiative may have been allowed to become a little rusty but not to the point of immobilization. Already, new grant proposals are being funded. Perhaps the chapter on Grantseeking will lead to others.

So much for an overview of the book. Advocacy and execution are its main themes, but we begin first with a "mission" statement for your consideration. We set ourselves a one-page limitation for fear there would be no room left for other things if we had not done so. Brief though the statement is, it isn't bad. We commend it to you. It provides the setting for what follows.

One final thought . . . one of the persons interviewed described the humanities as a tapestry, not to be fully appreciated until most of the threads are in place. What a nice way to put something. That helps explain why the humanities are difficult to define for all but need no definition for us as individuals. Indeed, the humanities are a tapestry, one which each of us weaves according to our own design, selecting colors, shaping patterns, using fabrics and materials from our experience, expanding as we grow, never finished; a tapestry to keep us warm, enrich our lives, and occupy our days. A tapestry, how nice.

Read on, there's more.

THE MISSION OF THE HUMANITIES

We have always lived in troubled times. It helps to understand this. Otherwise we might be tempted to look upon despair as the only option and that would be the end of us. It is the choice from among options which has given us the strength to work toward the creation of a better future.

The humanities have helped us understand the options by showing us the best which has been said and thought and felt since time began. They have helped us understand the alternatives and make responsible choices by enlarging our perspectives. At base, the humanities examine the question of what it means to be fully human. They help us to know ourselves and to know others, both individually and culturally, by examining a variety of views and values conveyed through the arts and writing. They also foster communication with others about what we see, hear, read, think, and feel. But it must be understood that the humanities are not "value free." While it is not the object of the humanities to teach a single set of values, neither do they present all values as equal, because at the heart of the humanistic tradition is a belief in the dignity and worth of all individuals and a conviction that human beings have potential for greatness. This implies a belief in democratic principles which promotes both individual freedom and dignity and the general welfare, and which leads us to take responsibility for ourselves and for others.

The humanities teach us to be open, to feel and to act, as well as to question, analyze, and evaluate. They first help us to develop a base of knowledge, to form opinions and to assign values, and they then encourage us to move beyond feeling, inquiry, and reflection to action and creation based upon what we know and value. The humanities also shower our lives with beauty. How human can we be without an aesthetic appreciation for both nature and for the works of human beings? Without aesthetic experiences, the shine disappears from the eyes and the joy from the heart.

By helping us develop patterns of logical thought as well as creative, intuitive faculties, the humanities can also help us to become better data processors, mechanics, or lawyers--those who can apply what they have learned in new ways to fit situations not specifically covered by their training. Such workers are more likely to be able to move up the career ladder or, if necessary or desirable, change jobs more easily. In a society in which the nature of work and knowledge is constantly changing, learning how to go beyond specific knowledge, how to think, adapt, and create is the most important job skill of all.

All of this is not to say that the humanities will do all these things for us, just that they can do them. We all can think of classic examples in which exposure to the humanities seemed to accomplish nothing--of the Hitler who loved opera and the de' Medicis who patronized the arts. But the humanities have also helped us to survive such aberations. And they can continue to provide us with true "survival skills," both as individuals and as a society. It is their mission to teach us to be and to become as well as to do.

THE HUMANITIES IN PRINT

I. INTRODUCTION

"Why do I have to take that? What good will it do me?"

"In an age such as ours, students need more time to devote to the sciences."

"I want to hire someone who can do something, not some over-educated liberal arts major!"

"It would be nice, but my students don't have time to take a humanities course; there are already so many requirements that it's barely possible to finish a degree in two years."

Over the past 30 years, humanities faculty, perhaps particularly those in two-year institutions, have had to respond to an increasing number of questions and statements such as these from students, colleagues, and members of the community. And now, because of the Community College Humanities Project, many of us in Washington State have begun initiating discussion on such issues as the value of the humanities, their place in the curriculum, and how to integrate them with science or vocational programs. Following a period of retrenchment and defensiveness, we find taking the initiative heady stuff. We have also discovered in such discussions that it would be very useful to have access to the thoughts and conclusions of other humanists. To this end, we have assembled a selection of articles and excerpts in the hope that they might be of help as you go about the business of assuring a rightful place for the humanities in the community college. The selection is far from exhaustive, but a conclusion one might draw from the search to find appropriate materials is that increasing attention is being paid to the humanities in both the provessional and general public literature. Considerable evidence exists to support that there is no shortage of concern for the humanities, and this might augur well for the future. It could be exciting to find ourselves at the forefront of the wave and we hope the following selections will be of assistance in keeping us there. They are organized by topics as discrete units so that you may go directly to those of interest. Since the humanities themselves are so broad, most articles and some of the excerpts overlap several of the categories. Articles which offer suggestions for curricular structure, for example, may talk about definitions, the general value, and the future of the humanities. Selections appear in a given section because they emphasize certain topics, not because they deal with them exclusively. The articles overlap in one other significant way as well; for in many of the topics authors discuss humanities under the broader heading of the liberal arts. Consequently, some articles and excerpts address the humanities indirectly, and the introductory narrative to the various sections has often been broadened to a liberal arts perspective rather than limited to an exclusively "humanities" point of view.

The selections and the suggestions for further reading represent a kaleidoscope of viewpoints written in a range of styles for a variety of audiences. All of them are either short or have been edited. We hope that they will be useful to you and to those with whom you share them.

II. DEFINITIONS AND ORIGINS: HUMANITIES, HUMANISM, HUMANISTS, AND HUMANISTIC EDUCATION

There is no dearth of definitions or arguments about the meaning of terms such as humanism and the humanities. All of us know colleagues who would define the humanities as a collection of disciplines; or students who feel that the humanities and the liberal arts have no relevance to their lives; or citizens who consider humanism, humanists, and the humanities to be responsible for everything that is wrong with the world today. One eloquent rejoinder to such perceptions is provided by Archibald MacLeish.

> " . . . For there is a definition of humanism by which humanism becomes a belief in the one thing in which man has the greatest need now to believe--himself, and the dignity and importance of the place he fills in the world he lives in. There is a definition of humanism by which humanism becomes precisely the belief of man in his own dignity, in his essential worth as a man, in what Ralph Barton Perry calls 'his characteristic perfection:' a belief not in the potentiality of man, but in the actuality of man; a belief not in the classic perfection of the beautiful letters men have written in the distant past, but in the human perfection of the men who wrote those letters and others like them, whether writers or other than writers, and whether living in the past or in the present or not yet born; a belief not in the thing a man may become if he reads the right books and develops the right tastes and undergoes the right discipline, but a belief in the thing he is.
>
> "No one has put this better than Professor Perry in his superb Definition of the Humanities. 'The reference to man in the context of the so-called 'humanities,'' he says, 'is . . . not descriptive or apologetic, but eulogistic; not 'human--all too human,' or 'only human,' but human in the sense in which one deems it highest praise to be called 'a man.'' The answer humanism has it in its power to make to the two great questions, how to govern and how to teach, is the answer of belief in man, 'in the sense in which one deems it highest praise to be called 'a man.'' If the world can be taught to believe in the worth of man, it can be taught not only to survive but to live. If the world can be governed in belief in the worth of man, in the dignity of man, it can be governed in peace.
>
> "These propositions . . . speak for themselves. If governments throughout the world were directed by a convinced belief in the dignity of man as man, in the worth of man as man, so that decisions of government were everywhere made in consonance with that belief and in furtherance of it, no one can doubt that the world would be well governed and that peace would be as nearly certain as peace can be in a variable universe. It is lack of faith in the essential dignity and worth of man which corrupts and weakens democratic governments . . .

> " . . . If education were informed with a belief in the dignity and worth of man; if the purpose of education were an understanding not only of the weaknesses of man and the sicknesses of man and the failure of man but of the essential nobility of man also, of his 'characteristic perfection,' men would be able again to occupy their lives and to live in the world as the Greeks lived in it, free of the bewilderment and frustration which has sent this generation, like the Gadarene swine, squealing and stumbling and drunk with the longing for immolation, to hurl themselves into the abysses of the sea.
>
> "If science were taught, not as something external to man, something belittling of man, but as one of the greatest of the creations of the human spirit; if economics were taught not as the structure of deterministic laws superior to man and controlling his conduct, but as one of the many mirrors man has constructed to observe the things he does; if history and descriptive literature were taught not as peepholes through which the unworthy truth about mankind may be observed but as expressions of man's unique ability and willingness to see and judge himself; if belief in man and in his dignity and worth became the controlling principle of education, so that the people of the world were taught to respect the common principle of humanity in others and in themselves . . .
>
> " . . . if free societies are to continue to exist [the task of education] is the recreation of the sense of individual responsibility--which means the re-establishment of the belief of man in man . . .
>
> "These, as I understand humanism, are the answers the humanists have it in their power to give to their time and to the questions their time has asked of them. They are answers which seem to me to be true and to dispose, once and for all, of the question whether humanism has anything to say to the generation to which we belong. Any school, any philosophy, which can go as close to the root of the essential sickness of our time has a right to be heard, and may claim that right, and may denounce fairly and justly those who deprive it of that right, pretending that other points of view are more practical and therefore more important . . ."
>
> --Humanism and the Belief in Man--

The Greek concept of humanity to which MacLeish alludes is expressed with lyric intensity by Sophocles via the Chorus in Antigone. But, true to the Greek ideal of balance, the final lines introduce some limits upon human beings. To the Greeks, such limits did not detract from humankind's essential grandeur; they simply recognized that mortality and the human potential for self-destruction had to be taken into account.

Wonders are many on earth, and the greatest of these
Is man, who rides the ocean and takes his way
Through the deeps, through wind-swept valleys of perilous seas
That surge and sway.

He is master of ageless Earth, to his own will bending
The immortal mother of the gods by the sweat of his brow,
As year succeeds to year, with toil unending
Of mule and plow.

He is lord of all things living; birds of the air,
Beasts of the field, all creatures of sea and land
He taketh, cunning to capture and ensnare
With sleight of hand;

Hunting the savage beast from the upland rocks,
Taming the mountain monarch in his lair,
Teaching the wild horse and the roaming ox
His yoke to bear.

The use of language, the wind-swift motion of brain
He learnt; found out the laws of living together
In cities, building him shelter against the rain
And wintry weather.

There is nothing beyond his power. His subtlety
Meeteth all chance, all danger conquereth.
For every ill he hath found its remedy,
Save only death.

O wondrous mind of man, that draws
To good or evil ways! Great honour is given
And power to him who upholdeth his country's laws
And the justice of heaven.

But he that, too rashly daring, walks in sin
In solitary pride to his life's end,
At door of mine shall never enter in
To call me friend.

A complementary view of human beings is implied by Socrates in the "Apology" when he discusses his perception of his social role. It is this role which has become the model for humanists through the ages.

> "Perhaps someone will say, 'Why cannot you withdraw from Athens, Socrates, and mind your own business?' It is the most difficult thing in the world to make you understand why I cannot do that. If I say that I cannot mind my own business because that would be to disobey the god [earlier defined as a voice within him], you will think that I am not in earnest and will not believe me. And if I tell you that no greater good can happen to a man than to discuss human excellence every day and the other matters about which you have heard me arguing and examining myself and others, and that an unexamined life is not worth living, then you will believe me still less. But that is so, my friends, though it is not easy to persuade you."

Following in the Greek tradition, but adding romantic twists of his own, Emerson, in his Harvard address, "The American Scholar," defines the humanist/scholar as "Man Thinking." After being careful to explain that a scholar's education must come from direct experience (particularly with nature) as well as from great books--and after noting that "the true scholar grudges every opportunity of action passed by, as a loss of power"--he defends reflection and speaks to the role which the humanistic scholar should play in American society.

> "Our age is bewailed as the age of reflection. Must that needs be evil? We, it seems, are critical; we are embarrassed with second thoughts; we cannot enjoy anything for hankering to know whereof the pleasure consists; we are lined with eyes; we see with our feet; the time is infected with Hamlet's unhappiness, --
>
> 'Sicklied o'er with the pale cast of thought.'
>
> "Is it so bad then? Sight is the last thing to be pitied. Would we be blind? Do we fear lest we should outsee nature and God, and drink truth dry? I look upon the discontent of the literary class, as a mere announcement of the fact, that they find themselves not in the state of mind of their fathers, and regret this coming state as untried; as a boy dreads the water before he has learned that he can swim. If there is any period one would desire to be born in,--is it not the age of Revolution; when the old and the new stand side by side, and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old, can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it . . . .
>
> " . . . The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be an university of knowledges. If there be one lesson more than another, which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all, it is for you to dare all . . . . This confidence in the unsearched

> might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar . . . . The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the traqgic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by mountain winds, shined upon by all the stars of God, find the earth below not in unison with these,--but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges, or die of disgust,--some of them suicides. What is the remedy? They did not yet see, the thousands of young men as hopeful now crowding to the barriers for the careers, do not yet see, that, if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience,--patience;--with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work the study and the communication of principles, the making of those instincts prevalent, the conversion of the world . . . . We will walk on our own feet; we will work with our own hands; we will speak with our own mind. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defense and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."

Our elders have been concerned about the humanities through the ages and yet no law has evolved by which the humanities may be easily catalogued. Obviously, it is not for the lack of trying, yet the final definition remains elusive. In the foregoing section, the writers have been concerned with what it is to be human and certainly this is central to the humanities.

The Greeks saw the humanities as an integrated, if not the most important, element in a liberal education, the purpose of which was freedom, literally being liberated through the possession of knowledge. In keeping with that tradition, attempts have been made to define the humanities in terms of the attitudes or characteristics which they develop in individuals, or in terms of the relationships which they express. One example of an effort to define the humanities (as part of liberal learning) in this way is shown in the following:

> "We suggest that an understanding of liberal learning include:
>
> "--a focus on making the individual a continuing active, independent learning, rather than a passive learned dependent on others' authority;
>
> "--an emphasis on knowledge and skills that are generic but essential for an active, responsible person in any vocation, profession and activity as a citizen;

"--preparation for productive work that includes developing the capacity and flexibility to shift careers and to continue to develop competencies;

"--a capacity to develop and refine a sense of values for one's self, to understand the values of others, and to apply values and ethical principles in action;

"--an appreciation of one's own cultural heritage;

"--an understanding of other cultures;

"--a recognition of societal needs and individual responsibilities and the context within which they must be addressed;

"--a concern with future needs and problems, caused by cultural, economic, political, and technological changes in society.

"These and other similar premises see liberal education as liberating, as leading to full citizenship, and as providing societal as well as personal improvement."

--"A Definition"
AGB Reports

The subject of the New Yorker cartoon would not be inclined to disagree with the definition posed by the Association of Governing Boards and one suspects there would be general agreement by most others as well.

". . . and give me good abstract-reasoning ability, interpersonal skills, cultural perspective, linguistic comprehension, and a high sociodynamic potential."

However, not all would regard the humanities so favorably, nor is this a recent phenomenon. Because of recent attention given to the supposed evils of secular humanism, it seems appropriate to examine what is meant by it since it most often is used in connection with those in education. The following article is lengthy, but it traces the roots of humanism, defines its varieties, and explains humanism in education in order to refute misconceptions held by certain groups in our society today.

"The Roots of Humanism"

Robert Primack and Davis Aspey

> There has been a love-hate relationship in Christian societies regarding the term humanism since its creation during the beginning of the Italian Renaissance in the 14th century. Humanism was originally a rather specific designation for a group of Christian writers and thinkers who were interested in reviving appreciation of learning and art, especially as exemplified in the civilizations of pagan Greece and Rome. Christianity in its first thousand years or so had actually suppressed or carelessly neglected many of the treasures of these unique and extremely valuable civilizations. What Renaissance humanism did, however, besides resurrecting two dead civilizations, was to revive that aspect of Christianity which emphasized human-to-human relationships. The seemingly innocent term and the movement associated with classical humanism was eventually to revolutionize Christianity and bring in its wake serious ideological conflicts and even wars to the death. It is a term that can still make the blood boil and hackles rise in some modern-day Christians.
>
> Considered as a kind of symphony, Christianity has three major melodic themes running through it. For simplicity we can label these preacher, teacher, and creature. The preacher theme emphasizes such matters as man's relationship to God, his afterlife, and the rituals necessary to maintain favor with God. The teacher aspect of Christianity emphasizes the search for truth with respect to this world, the understanding of scripture, and natural conditions as they truly exist. The creature aspect concentrates on what has come to be known as the "social gospel." It asks how Jesus and his family of followers actually lived and assuming one could find the appropriate answer, what social, political, economic, and psychological implications that would have for current conditions.
>
> The revival of interest in classical learning and the humanistic renaissance resulted in one of the more troublesome periods in Christian history. To begin with, it engendered a much more careful re-examination of the then existing editions of scriptures. The Renaissance humanists were tremendously interested in ancient languages. Their scholarly linguistic analysis of scriptures convinced Christian humanists that the scripture texts of that era were not the simple inerrant documents they had been assumed to be. Aside from the obvious difficulties of interpretations of the more obscure parables and metaphors and comprehension of the higher

meanings of the Bible, it seemed to them there were just simple errors, omissions, or additions that occurred in the process of gathering in the material from Aramaic, Hebrew, Greek, Latin, and other sources as well as the simple errors inevitable in handcopying the text over hundreds of years.

For good or ill, the supposedly seamless garment of pre-Renaissance Christianity came permanently undone once the teacher aspect of Christianity came to be emphasized in the humanist renaissance. The Protestant Renaissance followed almost inevitably, and from that womb rose other movements such as the Enlightenment, the Scientific and Industrial Revolutions, Nationalism, and eventually the miniscule movement known as secular humanism, which has been equated erroneously with all of humanism.

We cannot here trace this story back in every detail. Suffice to say that the single most important feature of the new Christianity was the insistence on the need that people be able to read and interpret the Bible for themselves. This belief led Christians to emphasize the importance of literacy, which in turn led eventually to one of the major forces for the creation of free public universal education.

The creature aspect of Christianity also exercised influence during this era. The implications of the necessary social relationships that should exist among humans (after all, what could be more revolutionary in social terms than to believe that one should love one's neighbor as oneself?) began to affect the fundamental nature of political power and governance. To emphasize the "creature" aspect of Christianity meant that one had to have social, political, and economic arrangements which would create a true nonexploited community.

Out of this theme of creature Christianity also came the notion of a pluralistic democratic state, because one of the basic assumptions behind creature Christianity is the belief that even serious differences of theology and ideology should not disrupt the just civil arrangements arrived at through Christian humanistic principles. In other words, as Jefferson and some of the founding fathers suggested, the social ethics of Jesus the man were to take priority in this world over the interpretations of Jesus' divinity related to entry into the next.

Out of this philosophic womb, tempered by the terrible religious oppression many of the early colonists experienced in their home countries, came the concept of the pluralistic, democratic, secular, humanist state. This is one of the greatest political inventions of all time, and utterly unique in the history of humankind. In other words (and to simplify tremendously) 14th century Renaissance humanism, which resurrected the teacher-creature aspects of Christianity by reviving classical learning and arts, eventually resulted in the Protestant Reformation, which evolved into the historical period known as the Enlightenment, which in turn was a major influence on all the founding fathers of the American Republic.

Against this historical backdrop we see that humanistic educators assume there is a profound and complex interaction between the human personality and the cognitive, the affective, the psychomotor, and the moral. The whole child walks into the classroom, not just the brain. Furthermore, all aspects of the personality as well as the educative process itself are a source for inquiry under appropriate circumstances, and not an a prioriti given. Humanist educators assume it is far better that the student arrive at his/her eventual belief and behavior system through a complex process of inquiry rather than simple indoctrination.

In effect, humanist educators ask what profit there is in education that produces the best engineers in the world if they use their talents to build Auschwitz? What sense does it make to produce the best medical doctors in the world, if they use their skills to make human lampshades? What profit is there to produce gifted politicians who use their ability to commit impeachable offenses?

Most humanistic educators do not consider themselves secular humanists, but they do agree that the goal of education should be to produce citizens who can function effectively in all their roles--as worker, parent, voter, mate--in a democratic pluralistic state which is facing a series of very demanding challenges at present and probably even more demanding challenges in the future.

The Moral Majority, however, sees secular humanist and humanistic educators not as a rational response to the demands of a civilization in crisis, but rather as the cause of the crisis itself.

Erik Erikson refers to the proneness of in-groups to blame an out-group for their troubles. Throughout history human beings have created living scapegoats which presumably embodied all the forces of evil. Thus, when one of the Pope's armies had forced a city to surrender and his commanders asked what should be done with the inhabitants, his response was reported to have been, "Put them all to the sword; God will take care of his own."

This view of human history played out many a sad chapter. If American Indians refused to swear allegiance to Jesus, they were frequently slaughtered without mercy. It meant the destruction of many of the great works of art, artifacts, and libraries of magnificent pagan cultures because in the judgment of Christian zealots these things represented the force of evil. It led to the Great Inquisition in which millions of innocent people were burned to death for the good of their souls and to keep evil from Christian shores. It meant the persecution, exile, and killing of millions of innocent Jews and other non-Christian monotheists. It also meant the deadly schismatic struggle among Christians themselves as one side or the other accused their Christian brethren of being in the pay of Satan.

The historical record is very clear. When things go wrong in a society, there is a tendency for people to blame some group. Of course, there are plenty of things going wrong in our present society. We have the constant threat of nuclear annihilation. We have the constant threat of totalitarian regimes extending their power and influence on the world scene and diminishing our own, even if we avoid nuclear war. We have the constant threat of worldwide pollution, inflation, depression, unemployment, and more.

Given this dangerous world, it is not surprising that people invent some strange scapegoats. One of the strangest on the American scene these days is the belief that undifferentiated humanism is a significant force for evil. When communists were the bogeymen in the 1950s and 60s, at least there was a certain simple rationale: No matter how insignificant their numbers here at home, communists had the support of a major superpower abroad. But the attack on humanists by the Moral Majority and others has a certain fantasy quality.

Surveys indicate that 95 percent of Americans profess to believe in some sort of supreme deity. This means that at best only five percent of the population is available for consideration as card-carrying secular humanists. However, most of that five percent are not secular humanists. Many are members of nondeistic religions; many are just indifferent; and many are agnostics and atheists who are also hostile to the notion of secular humanism. Those who are really committed to secular humanism have not only rejected the more conventional religious modes of expression, but have also substituted a sophisticated, carefully thought-out philosophical position with some very stiff ethical standards. So just in terms of numbers, some 300,000 people at the very most in America could legitimately be labeled secular humanists. If the Moral Majority and their supporters are correct, less than half of one percent of the population are able to significantly manipulate the Congress, the state legislatures, teachers, schools, the media, courts, and other American institutions for their own nefarious purposes.

Secular humanists believe very simply that the human creature aspect of Christianity should be divorced from its religious beginnings and considered a major aspect of personal and social-political relationships. They suggest that making decisions on the basis of some supernatural force may lead to destructive irrationality. They believe the scientific method should not only be applied to technology but to the very nature of human relationships. They are strongly committed to the democratic, pluralistic/humanistic, secular society in the tradition of Jefferson. Many are pacifists who, like Jesus, are prepared to turn the other cheek and to eschew all forms of violence. They also believe with Einstein that genuine religiosity does not involve blind faith, fear of life and fear of death, but a search for rational knowledge.

In 1933 secular humanists issued what has come to be known as Humanist Manifesto. It attempted to summarize and clarify many of the basic tenets of secular humanism. In 1973 an updated version signed by hundreds of leading philosophers, scientists, and educators was issued. It deals with the humanist view of religion, ethics, the role of reasoning, the need for individual dignity, commitment to a democratic society, a fair system of economics, the need for universal education, the need to transcend parochial nationalism and form some kind of world order, and many other topics. As the Humanist Manifesto II said, "These affirmations are not a found credo or dogma but an expression of a living and growing faith."

The Manifesto may well be wrong or unwise in part or in whole. In a free society, we have the choice to accept, amend, or reject any of its specific prescriptions. But to any fairminded person, it is not the Manifesto of moral monsters as the Moral Majority would like to paint them. Most humanists assume they may be wrong on any issue they profess and are prepared to change their views when given credible evidence. They do not marry their egos to their belief system. Many of the Moral Majority, on the other hand, tend to view their beliefs as undeniably true.

Even if all secular humanists were paid agents of Beelzebub himself, there is not credible evidence that they exercise an overwhelming malevolent influence on the schools or the other major institutions of this nation. Crime, divorce, abortion, drugs, sexual immorality, child abuse, and homosexuality have all been laid at the door of secular humanists, but if every secular humanist vanished this coming Sunday morning, all these conditions would probably continue to exist to the same degree. One further very significant point should be made. If God decided to strike every secular humanist dead, He would pass over almost the entire population of public school educators. Every serious survey we have done of strong beliefs held indicates that the people associated with education--school board members, administrators, teachers--are all quite conservative in most matters and particularly religious matters. Secular humanists have a miniscule membership among public school personnel. The philosopher Sydney Hook shrewdly pointed out many years ago that one could have quite dissimilar philosophies and yet advocate similar educational positions. Though humanists in education may share some or none of the assumptions associated with the philosophy of secular humanism, they may on occasion take similar views on the correct educational posture in some situations. Humanist educators believe in the need for educating the whole child, for making the schools more democratic and less authoritarian, for making the schools more rewarding and less punitive, for community and parental involvement, for teaching for meaning and general relationships rather than on concentrating on simply accumulation of disparate facts. Humanist educators can believe all this and more without accepting a single one of the tenets of secular humanism. In other words, secular humanism as philosophy and humanism in education cannot be legitimately equated. The Moral Majority by attempting to equate the two are doing both education and the country a major disservice.

The Moral Majority could best exercise their morality by recognizing that to a large extent most of our ills are the inevitable consequence of modernity and no tilting at scapegoats is going to exorcise them. They might also pay a bit more attention to some of the degrading causes, such as poverty, ill health, racial hatred, religious bigotry, and inhumane educational practices. If they and others did that, we might begin to have an authentic moral majority in this nation and thus fulfill the true promise of the teacher and creature aspects of Christianity.

FURTHER READING

Marty, Martin E. "Christian Humanism Among the Humanisms." Humanities Report, Vol. 4, No. 2, February, 1982, pp. 15-16

III. THE VALUE OF THE HUMANITIES

In a world in which large numbers of people seem to accept (or behave as though they accept) B. F. Skinner's thesis that contemporary Western societies can no longer afford the luxury of the values of individual freedom and dignity and that these concepts have never been more than illusions in any case, members of humanities faculties and humanists in general have needed an antithetical manifesto. The following eloquent, concise, but comprehensive discussion of the nature and value of the humanities excerpted from the report of the Commission on the Humanities, The Humanities in American Life, provides us with just that.

> "Nailed to the ship's mast in Moby Dick is a gold doubloon stamped with signs and symbols 'in luxuriant profusion.' The coin is Captain Ahab's promised reward to the crewman who sights the white whale, but in its emblem each man reads his own meaning. As Ahab says, 'This round gold is but the image of the rounder globe, which, like a magician's glass, to each and every man in turn but mirrors back his own mysterious self.'
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> "Like the bright doubloon, the humanities mirror our own image and our image of the world. Through the humanities we reflect on the fundamental question: what does it mean to be human? The humanities offer clues but never a complete answer. They reveal how people have tried to make moral, spiritual, and intellectual sense out of a world in which irrationality, despair, loneliness, and death are as conspicuous as birth, friendship, hope, and reason. We learn how individuals or societies define the moral life and try to attain it, attempt to reconcile freedom and the responsibilities of citizenship, and express themselves artistically. The humanities do not necessarily mean humaneness, nor do they always inspire the individual with what Cicero called 'incentives to noble action.' But by awakening a sense of what it might be like to be someone else or to live in another time or culture, they tell us about ourselves, stretch our imagination, and enrich our experience. They increase our distinctively human potential.
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> "The humanities presume particular methods of expression and inquiry--language, dialogue, reflection, imagination, and metaphor. In the humanities the aims of these activities of mind are not geometric proof and quantitative measure, but rather insight, perspective, critical understanding, discrimination, and creativity . . . . No matter how large their circle, . . . the humanities remain dedicated to the disciplined development of verbal, perceptual, and imaginative skills needed to understand experience . . . .
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> "The essence of the humanities is a spirit or an attitude toward humanity. They show how the individual is autonomous and at the same time bound, in the ligatures of language and history, to humankind across time and throughout the world. The humanities are an important measure of the values and aspirations of any society.

Intensity and breadth in the perception of life and power and richness in works of the imagination betoken a people alive as moral and aesthetic beings, citizens in the fullest sense. They base their education on sustaining principles of personal enrichment and civic responsibility. They are sensitive to beauty and aware of their cultural heritage. They can approach questions of value, no matter how complex, with intelligence and goodwill. They can use their scientific and technical achievements responsibly because they see the connections among science, technology, and humanity . . . .

". . . The humanities lead beyond "functional" literacy and basic skills to critical judgment and discrimination, enabling citizens to view political issues from an informed perspective. Through familiarity with foreign cultures--as well as with our own subcultures--the humanities show that citizenship means belonging to something larger than neighborhood or nation. Complementing the political side of citizenship is the cultural. A literate public does not passively receive cultural works from academic guardians, but actively engages in the interpretation, creation, and recreation of those works. Participation in the republic of letters is participation in community life as well.

"Although the humanities pertain to citizenship, they also have an integrity of their own. They are not always relevant to urgent social or political issues. They are not simply a means to advanced literacy or cultivation. Nor are they a duty, a requirement, or a kind of finishing-school concern--froth on the brew, embroidery on the blanket. If to grow in wisdom--not simply in cleverness, or dexterity, or learning--is practical, then the humanities, properly conceived and conveyed are decidedly practical. They help develop capabilities hard to define clearly and without cliche: a sharpened critical judgment, a keener appreciation of experience. Study of the humanities makes distinctive marks on the mind: through history, the ability to disentangle and interpret complex human events; through literature and the arts, the ability to distinguish the deeply felt, and well wrought, and the continually engrossing from the shallow, the imitative, and the monotonous; through philosophy, the sharpening of criteria for moral decisions and warrantable belief.

"These capacities serve much more than the notion that, as a member of a community or state, the individual has civic duties and virtues. There are other values besides civil ones, and they are often found in privacy, intimacy, and distance from civic life. The humanities sustain this second conception of individuality, as deeply rooted as the other in our cultural inheritance, in three important ways. First, they emphasize the individual's critical vigilance over political activity. This is a form of civic participation, but it demands judgment acquired through detachment and circumspection. Second, teaching and scholarship in the humanities frequently consider subjects beyond those of immediate public

> concern; the humanities pursue matters of value without defining value as social utility. Finally, the humanities offer intensely personal insights into the recesses of experience. Ultimately, the individual interprets what appears on the gold doubloon."

Unfortunate though it may be, we need to remind both ourselves and others that the humanities are as important as science and technology to a more ideal future. While science and technology can show us how to improve our physical world, the humanities can show us how to improve our lives. By showing us the potential greatness of human beings, the humanities help us see that we can create, indeed have the responsibility to create, a world of justice and beauty. The authors of the following articles see that the humanities, in some form, are for everyone, that they can enrich both our personal lives and the life of our society. They would agree with Aristotle in Book I of the Ethics that "the good of the community coincides with that of the individual." Realizing the full potential of individuals is the surest way to develop a just society. The public uses of the humanities then, including education for leadership and citizenship, flow from their effects upon individuals. These effects include not only the development of specific creative and logical skills useful in the individual's world of work, leisure, and everyday life, but also the development of each person's inner world. Without growth of both kinds we cannot be fully human, and society will reflect this unrealized potential.

Although the humanities can help to do these things, there is no guarantee that they will. We must beware of claiming that studying the humanities will automatically change individual lives and thus the world. There are many other influences at work in each person's life, and more "exposure" to the humanities may not affect a given individual very much. We must also admit that some students have developed a lifelong distaste for the humanities and all they have to teach because of the way in which they were taught. We must admit this and find new ways to teach. Having stipulated such reservations, we can turn to discussions of the value of humanities (and/or the liberal arts) in the following articles and excerpts.

"The Humanities and Human Dignity"

Robert Coles

> The humanities were once regarded as "polite learning:" the study of grammar, rhetoric, and especially the classics. We could do worse than encourage such study among our young--so many of whom badly need to know how to write clearly, logically, and coherently as well as to understand what Socrates kept reminding his students: that the truly wise person knows, among other things, how little he or she knows, how much remains to be learned . . .
>
> . . . Our lives in twentieth-century America are dominated by the natural sciences. Every time we flick a light switch, get into a car, or receive penicillin, we silently acknowledge the influence of engineers, physicists, and chemists on our everyday assumptions. The so-called social sciences have tried to follow suit, on occasion prematurely, to tell us that they also have begun to master some

realms of the universe: psychological and sociological riddles, rather than those posed by organic and inorganic matter or the distant constellations of stars. Still, it has not been altogether a blessing for America's sectarian culture--this technological mastery by the natural sciences, coupled with the increasing conviction of social scientists that our habits and thoughts will soon enough yield to one or another interpretive scheme. Kierkegaard's nineteenth century grievance--that the increased knowledge of his time enabled people to understand just about everything except how to live a life--might well be our complaint too. We have at our fingertips the energy of the atom; we have dozens of notions of why people do things as they do; but many of us have forgotten to ask what we really believe in, what we ought to be in contrast to do.

The natural sciences offer us much needed answers and solutions. The social sciences, now and then, offer us helpful explanations--along with, occasionally, a good deal of dreary, pompous, overwrought language. The humanities, in the hands of some, can also be reduced to precious, bloated, and murky prose. But the humanities at their best give testimony to man's continuing effort to make moral, philosophical, and spiritual sense of this world--to evoke its complexity, its ironies, inconsistencies, contradictions, and ambiguities. The humanities begin, for a scientist, when he or she starts asking what a particular fact or discovery will mean for those who want to comprehend the obligations, the responsibilities of citizenship, the possibilities and limitations a given society presents. The humanities come into play, for a social scientist, when he or she starts wondering what some observation or theoretical construct or piece of data tells us about himself or herself--the person who has made a discovery, who lives with and by some larger vision of things . . .

. . . . . . The humanities do not belong to one kind of person; they are part of the lives of ordinary people who have their own ways of struggling for coherence, for a compelling faith, for social vision, for an ethical position, for a sense of historical perspective . . .

. . . The humanities demand that we heed the individual--each person worthy of respect, and no person unworthy of careful, patient regard. The humanities are blues and jazz; gospel songs and working songs; string quartets and opera librettos; folk art and abstract impressionist art; the rich literary legacy of nineteenth-century Concord, or of the twentieth-century South; the sayings and memories and rituals of countless millions of working people; the blunt, earthy self-justifications and avowals of desperate but determined migrant mothers; the wry, detached stories handed down on Indian reservations, in Eskimo villages, generation after generation; the cries of struggle and hope of Appalachia's hollow people, put into traditional ballads and bluegrass music; the photographs of Lewis Hine and Walker Evans and Russell Lee--ourselves presented to ourselves; the confident, qualified assertions of scholars; the frustrated, embittered social statements of ghetto teachers or children who at all costs want to get a grip on this puzzling, not always decent or fair world.

The humanities are Ralph Ellison's essays and the novel Invisible Man, so full of a writer's determination that race and poverty, still cruelly significant to a person's destiny, nevertheless are but partial statements--never enough to rob a person of his or her particularity. And the humanities are the essays and novels of Walker Percy, so full of wit and wisdom and shrewd moments of social analysis. The humanities are also the remarks of the New Orleans suburban people, the Louisiana bayou people Percy knows and learns from--whose remarks are indeed worthy of being recorded, transcribed, and added to an oral literature. And, too, the humanities are the musical sounds and the strong spoken vernacular Ellison has taken pains in his writings to remind us of.

The humanities should strive to do justice to the richness and diversity of cultural life in a nation whose people are not, many of them, afraid to say what is on their minds as well as sing or draw or paint or write what is on their minds. They thereby cast penetrating, knowing, critical judgments on what is happening in the world--judgments that ought to be put on the record, acknowledged as part of America's cultural tradition.

"Why Study Humanities?"

Barbara Clarke Mossberg

In the beginning there were the humanities, with the first human being who drew on a cave wall, then argued over the drawing's meaning, and began asking questions.

As civilization advanced, and we progressed in knowledge, we learned things about the world and about how to learn about the world, and we came to call these things and these methods organic chemistry, physics, history, philosophy, and so forth--listed in different parts of college catalogues, but in the human mind, in our human experience, not separated.

At the University the humanities courses provide this sense of integration so that what we learn relates to the way we live, make decisions, vote, and raise our children. In life, we don't experience things broken up into artificial categories: we live the interrelationships.

The humanities deal less with facts or answers and more with questions--the questions with which we have always grappled, regardless of new inventions or intellectual advances: Who am I? Where am I going? What does it all mean?

We now know how to count, and we know names for smaller and smaller elements. Today, we can magnify the workings of our bodies so that the tongue looks like a forest, but this does not tell us why we die, why we suffer, why there is evil, or what beauty is. These things may never be resolved, but we speculate about them endlessly. The quality of our life improves to some extent, but the basic nature of our experiences does not.

Our scientific progress has altered the way we go about living our day-to-day lives--the cars we drove today, the fabric of our clothes or the way they were cleaned, whether breakfast came out of a microwave or a toaster. But we still want bargains and brood about love and our own attractiveness, whether it is 411 BC Greece or Oregon in 1982. We still have bad moods we can't explain--even to ourselves--feelings of vague unrest, unease. We still doubt.

This terrain of worry, dreams, and hopes is the humanities--what is best about being a human being, the things about us that are enduring and define us as a species: our capability for reason and for feeling, our ability to use language and logic, to be self-conscious, to imagine and create, to laugh and wonder. The tree outside doesn't worry about its self-image of honor. The grass doesn't tell mother-in-law jokes or laugh when someone slips on a banana peel. But we do.

And out of this come words, ideas, images--which we study as literature, philosophy, history, or language, disciplines which enable us to explore ourselves and, in the process, gain an appreciation of what it means to be human, how to be *better* at being human, and the special responsibilities that entails.

It is not so important that students be able to conjugate *to be* in French, or to understand the role of the chorus in Greek tragedy, as it is that they learn to use language and to think and--even more than that--to see the value and necessity of thinking or of living a fully developed life that has value to them and to us, and for them to see the joy and responsibility in being human beings who can think.

And more important, we not only teach students how to think for themselves and to value what they think, but ultimately *why* to think. What we teach our students, finally, is more than the conjugation of French verbs, the meaning of the storm scene in *King Lear*, or Nietzsche's view of nature. What we are teaching is an appreciation of the scope and possibility of the human mind.

The humanities center on those things by which we define and know and understand and appreciate *ourselves*. By studying literature, history, or art of the past, we learn that we may have come a long way, but we're still the same old human beings . . .

. . . I would say, as a member of society, that my desire to have students educated in the humanities as well as in other fields is not just a practical one (as an employer, for example), nor an idealistic one, but a selfish one, entirely.

When I am on the operating table and my surgeon must make a decision about my life--should I be placed on dialysis, should I be resurrected as a vegetable, should I be sent home--I hope this person will have a value base in addition to a knowledge of my physiology, and will know, not me personally, but me as a human being.

I hope this surgeon will have read Who Life Is It, Anyway?, Tell Me A Riddle, and Dylan Thomas' "Do Not Go Gentle Into That Good Night," considered philosophical and ethical problems, and--through a study of history and literature--found some sense of life's complexities, potential, and value beyond anatomy.

I would like a person who makes decisions about early retirement policies to have read King Lear. And, for the person who can push that nuclear button--shouldn't we, as a society, provide this person, this anyone, with all of our culture's accumulated wisdom, everything we know about what it means to be human?

Recently, there was a cartoon in the New Yorker showing two parents watching their son typing in his room: "Good news," one says, "It's economic theory, not a novel."

This was a pragmatic response, but I would say to those parents, or to students asking why they need to read novels or take humanities courses:

You'll be working your whole life, eight to twelve hours a day. You will have families. There will be little time.

This time at the university is a brief interlude in your life, a tremendous opportunity to explore--who you are, who we are, who we have been, and why--all the world's wisdom in art.

Ernest Hemingway once said that being alive in Paris in the 1920s was a "moveable feast." A liberal arts education is also a moveable feast--one you can take with you, whatever your occupation or specialty--the kind of feast we are all a little better off for your having indulged yourself in.

It's a diet that is more, not less, necessary in an increasingly technological world in which human beings are still awed by the stars, even though we know their locations and how to get there.

"Integrating Liberal Education, Work, and Human Development"

Arthur W. Chickering

Starting with Cambridge University 600 years ago the traditional assumption of colleges and universities has been that liberal education and preparation for work, should and can, go hand in hand. Since those early beginnings each college, student, and parent has assumed that a college education would lead to a better job as well as a better life. But does that traditional answer make sense today? Or do changes in human needs and purposes or changes in social conditions and the world of work call for new responses? Must liberal education and preparation for work necessarily be integrated if the ends of both are to be soundly achieved, or can one objective be dealt with while the other is set aside? If the traditional answer holds, then the next question becomes, "Are there conceptual frameworks that can provide useful guides for today's students and institutions?"

If there's one thing the literature of higher education does not need, it's yet another definition of liberal education. Let me, therefore, share one of the first, and in my judgment, one of the best: Cardinal Newman addressing The Idea of a University:

> "A University training . . . aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration . . . at facilitating the exercise of political power, and refining the intercourse of private life. It gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to get right to the point, to disentangle a skein of thought, to detect what is sophisticated, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility, it shows him how to accommodate himself to others, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class, he knows when to speak and when to be silent; he is able to converse, he is able to listen, he can ask a question pertinently and gain a lesson seasonably when he has nothing to impart himself . . . he is a pleasant companion and a comrade you can depend upon. He has a repose of mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad."

That paragraph is hard to match for eloquence. Take it apart and you have the key objectives of liberal education . . . [You also have the qualities "required for effective work."]

. . . it is neither the acquisition of knowledge nor the use of knowledge that distinguishes the outstanding performer, but rather the cognitive skills that are developed and exercised in the process of acquiring and using knowledge. These cognitive skills constitute the first factor of occupational success.

What are the cognitive skills that are most important to success at work?

1. Information processing skills related to learning, recall, and forgetting.

2. Conceptualizing skills [which] enable individuals to bring order to the informational chaos that constantly surrounds them . . . such skills go beyond an ability to analyze . . . they involve an ability to synthesize information from a prior analysis.

3. The ability to understand many sides of a controversial issue. Persons with this skill can resolve informational conflicts better than persons who can't conceptualize in this way. Persons without such skills typically resolve conflicts by denying the validity of other points of view and are ill equipped to mediate disputes or to understand what their positions have in common with the positions of others.

4. The ability to learn from experience . . . the ability to translate observations from work experience into a theory that can be used to generate behavioral alternatives.

The second major factor linked with success in the world of work involves interpersonal skills. And what are these?

1. Communications skills. Fluency and precision in speaking and writing is important, of course, but often it is the nonverbal component of communication, both in sending and receiving information, that has the greater impact.

2. Accurate empathy . . . defined as both the diagnosis of a human concern (based on what a person says or how he or she behaves) and as an appropriate response to the needs of the person . . . . Accurate empathy helps clients and coworkers understand what is being said or done in a way that makes them feel they are themselves understood. There are three aspects to this skill . . . positive regard for others . . . giving another person assistance, either solicited or unsolicited, that enables the other person to be effective . . . ability to

> control impulsive feelings of hostility or anger that, when unleashed on another person, make that other person feel powerless and ineffective.

But these cognitive and interpersonal skills do not by themselves guarantee effectiveness. The third critical factor found was motivation. Klemp describes this factor like this:

> "Motivation is, after all, a need state--a prerequisite for behavior--and for a variety of reasons people are often unable to translate their dispositions into effective action. Recent research strongly suggests that cognitive initiative--the way one defines oneself as an actor in the motive-action sequence--is an important variable. This variable describes a person who habitually thinks in terms of causes and outcomes as opposed to one who sees the self as an ineffective victim of events that have an unknown cause. It has been empirically demonstrated, for instance, that women who think of themselves in terms of cause-action-effect sequences are more successful in careers ten years after college than women who do not think of themselves as the link in the cause-effect chain. Our own analysis of complex managerial jobs and the people in them has shown a person who takes a proactive stance, who initiates action and works to dissolve blocks to progress, will, with few exceptions, have the advantage over a person who is reactive, who does not seek new opportunities, but sees the world as a series of insurmountable obstacles."

To sum up then, effective performance in the world of work involves a set of nearly identifiable cognitive skills, interpersonal skills, and motivational characteristics.

To what extent are these kinds of competence and personal characteristics consistent with those typically taken as the aims of liberal education? . . . There seems to me to be striking agreement. This agreement strongly supports higher education's traditional response concerning liberal education and preparation for work. Can liberal education and preparation for work be separated? Is it possible to address one major purpose effectively without addressing the other? The answer clearly is "No." Must liberal education and preparation for work necessarily be integrated if the ends of both are to be soundly achieved? The answer clearly is "Yes." . . .

"A Key to Complexity"
Robert E. Shoenberg

Occasionally a student will come to me and say, "Why do I have to take all of these general education courses? I don't want to take them." And when I get very hard-nosed my response to that student is: "I don't care if you want to take them or not. I want you to take them because as a citizen in my community you are going to be making decisions, whether in the voting booth or as a member of some pressure group, and in whatever role you occupy, I want to have some minimal guarantee that you have the kinds of awareness that will allow you to think about issues complexly and not simplistically."

That's what the liberal arts teach when they're well taught. (I don't want to make the claim they're always well taught.)

"The Future of Liberal Education"
Theodore M. Hesburg

To question the future of liberal education, not only as it relates to the needs of a single campus but to the world at large as well, is no idle speculation. We seem to be passing through a time when education is the more cherished as it is the more vocational; when learning how to do something, rather than to be someone, particularly someone human, is in vogue. Thus, we must seriously address the future of liberal education--especially in our day when the most popular course on the American college campus is not literature or history but accounting.

This is not to denigrate accounting, it is important to know how to do it and to do it well. However, the single fact that such a course is more popular than the traditional liberal arts courses is indicative of many modern currents of educational thought regarding the purposes of higher education, what education might be expected to produce, what the country most needs at this particular time from its educated citizens, and, especially, how all this relates to the position of the United States in a wider world context.

Initially, we are given a mighty clue about the purposes of education when we add to the word education the adjective liberal. Liberal education is best described as that education which liberates a person to be truly human, which is perhaps why those subjects bearing most directly on this process are called the humanities. What does it mean to be "truly human?" . . .

. . . . In a word, to be truly human we would need the freedom to achieve a balance between our individual and our common good, our particular and communal well-being, our happiness fundamentally as human persons and as a human society . . .

. . . [We have had] our golden ages on earth, as well as our eras of dismal failure. We were at our best when we were most splendidly human, when our young men and women were liberated through education from that dark side of humanity that, most fundamentally, must be called evil. There were moments when education really liberated people from pride and prejudice, from greed and selfishness, from inhumanity and brutality and violence and destruction. Those were moments when education was really conceived of as teaching young people how to be most nobly human, inspired by a vision no less than divine and, we would have to add, open to grace from on high. This was education characterized by attention to ends rather than means, to substance rather than fads; to being human first and foremost, and then doing humanly. All of this was possible then because our purposes were clear, our priorities high, and the call to be heroic, even saintly, was not diminished by a dismal mediocrity and lack of vision.

As to our present earth-plane, I would propose that much of today's malaise may precisely be described as a dark and foreboding evil, a mad chase for means--money, power, pleasure--rather than a pursuit of the high purposes of civilized human achievement, such as peace, freedom, and justice. It is a time when selfish personal concerns, even good though single issue ones, have all but buried the overarching concept of the common good.

We do have a world to remake, but it is right here, not up there. In either place, it would be difficult to imagine success in the making unless liberal education is somehow engaged anew--reborn, if you will--with a central place in the total educational effort, which is now largely without a unifying theme, without a deep concern for teaching the young how to be human, in the best sense of that word.

What precisely should happen, or begin to happen to students today if their education were less illiberal and strictly utilitarian? Or, posing the question more positively, what would we hope to accomplish through a central focus on liberal education? It is my deep conviction that without liberal education, none of these qualities, values, or characteristics I describe subsequently are likely to be achieved in any great measure in the life of the student.

What should liberally educated students learn? First, the ability to think clearly, logically, deeply, and widely about a variety of important human questions. This includes the meaning and purpose of human life, the conflicting roles of love and hatred, war and peace (even in a family context), truth and error, certainty and doubt, reason and faith, generosity and greed, life and death--to mention only a few. How-to-do-it subjects do not raise these issues, although many of them are inherent in almost everything we do. These are the issues that liberate the mind by stretching it to confront ideas that are fundamentally important to being human, in both the best and worst sense of the word.

There are many ways of tracking these ideas and engaging the mind with them, most broadly through philosophy and theology, subjects almost totally neglected in much of what goes by the name of higher education today. How narrow a mind that has never had to wrestle with the thought of Augustus and Aquinas, Kant or Calvin, Descartes or Bonaventure, Tillich or Barth or de Chardin. Small minds grow when confronting larger minds; all minds become supple when following conflicting chains of argument, diverse solutions to complicated human issues.

The mind, like muscles, must be exercised to grow, and the lack of this growth is so widely evident today in the millions of college graduates who take their opinions uncritically from their favorite columnist or TV commentator. So many of them are completely innocent of philosophical or theological reasoning. Even more devastating, how many of them graduate without even having read the Old or New Testament?

All of this came home to us in a most startling way when many of the key actors in the Watergate affair, young lawyers, graduates of our best and most prestigious universities, admitted that they had never questioned whether what they were doing was right or wrong. They admitted that they just did whatever seemed to get the political results they wanted, irrespective of any moral considerations--which to them seemed irrelevant. This is hardly the mind at work in its most discriminating way.

In addition to philosophical and theological study, all of these basic human issues may be individualized, concretized, and personalized in the study of history and literature. Here we find the story of actual success and failure in the matter of being human, the heights and the depths of human endeavor, the great challenges and responses, as Tawney puts it, that spelled the rise and fall of human civilization, its greatest glories and its worst shame. Contrast the inhumanity of Buchenwald and Auschwitz with the dedication of a Mother Theresa. As Santayana said so well, we humans learn from our own history, or ignore it to repeat its follies. Each new war and every human tragedy is a growing testament to this basic educational truth.

Literature enlarges the human experience to live a thousand lives, and to learn from them. What educational folly not to dream with Dante, soar with Shelley and Ketas, range most widely through every human emotion with the greatest writer in our language--William Shakespeare. (I recall telling a marriage class I once taught that they would learn infinitely more about what makes marriages successful and unsuccessful by reading Sigrid Udset's Kristin Lavransdatter than in drooling over Vander Velde's ponderous tome on the techniques of human sexual encounter.)

In all of these encounters with history and literature, the mind is humanly enlarged, endowed with greater human understanding and compassion. But, most especially, a person learns the art of being human. Most how-to-do-it courses put students into a rut that may unfortunately constrict their doings lifelong. One should, of course, learn how to do this or that specific task well, though the this or that which we do is hardly the sum of our lives or the full meaning of our days.

Beyond enlarging the mind, challenging its power, developing its capacity, these liberal subjects of study do something that insures that learning becomes lifelong, intellectual joy, and continual growth. What I refer to is a sense of curiosity that comes with enlarging the mind's sweep, a hunger to learn more, to keep on growing, an excitement that fills all our days in a world where knowledge doubles every 15 years especially in the area of science and technology. The liberated mind does not merely fill itself with new information; it combines the new with the old, integrates the new into a larger scheme of things, even uses imagination and intuition to enlarge its perception of what is new to make it even newer and more meaningful. For the educated and liberated mind, the total is much more than the sum of disaggregate parts.

A second great quality of the liberally educated person flows from the first. Thinking clearly is essential to expressing oneself clearly, logically, and hopefully, with grace and felicity of language. These latter qualities owe much to one's acquaintance with great literature, especially poetry, another greatly neglected field. The multiple choice mania may make life easier for teachers who must grade students, but no one has ever learned to write well by making check marks on a pre-written test. We should also remember that, unfortunately, even liberal subjects may be taught illiberally, with little growth for students who will be speaking and writing all their lives.

A third great quality of a liberal education is the ability to evaluate. There is no learning to do this if one's whole educational endeavor is taken up with means, not ends; techniques, not purposes. Without a sense of value, the greatest scientist or engineer in the world may be the world's greatest menace. As Oppenheimer said ruefully after the holocaust of Hiroshima and Nagasaki, "The scientist has now known sin."

Without a sense of value and purpose, the lawyer may become a clever manipulator of the law seeking anything but justice. The doctor may forget the value and the mystery and the dignity of the person he treats as a mechanic would treat an engine. The theologian without values can easily forget that theology is the study of the quintessential Holy, the Sacred, notions and realities that may be lost in a totally secularized and materialistic life. Not all theologians can be saints, but even trying would greatly influence their theology. At least, it did not hurt Augustine or Aquinas. Without values, the multinational manager may forget that foreign profit without indigenous development is a formula for economic and political disaster, at home as well as abroad.

Nothing is more difficult to teach than values, or the ability to evaluate, to have a growing sense of moral purpose and priority in a world often devoid of both. All engaged in education, especially liberal and professional education, should remember that in the area of values, they teach much more by what they are and what they do than by what they write and say. Students have a highly developed radar that quickly separates out the sincere from the phony, the conviction from the posturing. Intellectual honesty; rigorous regard for evidence; hard and unrelenting search for truth amid error; firm conviction about the sacredness of learning and teaching; openness to new ideas--even, perhaps especially, from students--caring about students growing and not just passing, all of these concerns are value-laden and value-teaching, whether one is teaching mathematics, thermodynamics, or torts.

Finally, through a combination of all of these other qualities that individually can emerge from a liberal education, there is an elusive quality that, for want of a better expression, I call "learning to situate oneself." This is enormously important in being human, for peace of mind and soul, for consistent growth unhindered by the excessive baggage of doubts, envy, uncertainty, and frustration. To situate oneself is to be at peace, undisturbed, accepting of what one is, qualifying one's humanity--as a man or a woman, highly or moderately talented, believer or unbeliever--as white, or black, or brown, but still able to be superbly and broadly human.

It is like being a saint and yet knowing one's weakness and the burden of daily temptations, a great athlete who always tries but sometimes loses. It is, in a word, to be able to accept what humanly is, with all the limitations involved, while striving for the excellence that so often eludes us; to be able to cope daily with the ambiguities of the human situation. Liberation from life's frustrations and the special crosses that attend every individual life is no small part of the total liberation that can result from a liberal education.

If liberal education does all of this, why is there any possible problem today about it's having a future? Perhaps the answer lies in the fact that for some centuries now, liberal education has been slipping from its former central role in the whole field of higher education.

Some would trace the downfall of the humanities back to Bacon's Novum Organum (1620) and the growing pre-eminence of the scientific method from the seventeenth through the nineteenth centuries, not only with the advent of the Industrial Revolution.

Philosophically, this is best expressed by Auguste Compte's positivism, that makes three basic assumptions: namely, that nothing is really knowable except by the scientific, not the humanistic, method; that science alone can tell us man's place in the world; and, finally, that anything supposedly learned about reality by religion, art, or humanistic studies has the status of fairy tales, not conforming to the established criteria for scientific truth. So pervasive has this philosophy become that even professors of admittedly humanistic studies do everything possible to bend them into scientific methods and to glory in the description of their "value-free" disciplines.

The time has come for a change. It is obvious that the scientific method is fine for science and technology, that it has revolutionized the world in which we live, and has given us new and exciting perspectives on the world still a-borning. But it has also given us the specter of a value-free world that is on the brink of destroying itself, that is divided by massive discontinuities of the few rich and many poor, the few PhD's and the many illiterates, the few overfed and the many starving, the few with hope and the many hopeless. It has placed great power in the hands of those who have few priorities beyond their own political, social, or economic aggrandizement.

The world is in many ways a technological wasteland today, not because science and technology or the scientific method are bad, but because they can tell us nothing about values or the meaning of life, or what it really is to be human. Even the great philosopher, Wittgenstein, who would agree with the positivists about what can be spoken about as truth, also believed that everything that really matters in human life cannot be spoken of in verifiable (scientifically) or analytic propositions.

To me, this is a call for faith on the religious level, and humanistic studies as central to all education. It points to a need to reassess our total concept of higher education, adrift today, to re-establish the centrality of such subjects as philosophy and theology, literature and history, art and music, and the inevitable value content of political science, economics, anthropology, and sociology.

I do not suggest this to depreciate the scientific method, but only to state that as a single path to truth and the knowledge of reality, it has not served this world and its growing challenges, even its survival, well. We must begin anew to appreciate the centrality of the human person, intelligent and free, in time but yearning for eternal life. As Maritain has said so well, "To say that a man is a person is to say that in the depths of his being, he is more independent than servile. It is to say that he is a minute fragment of matter that is at the same time a universe, a beggar who communicates with absolute being, mortal flesh whose value is eternal, a bit of straw into which heaven enters." (Principes d'une politique humaniste, Paris: Paul Hartmann, 1945, pp. 15-16)

> Daniel Bell in The Return of the Sacred, has suggested that "in the serious realm of philosphers, physicists, and artists . . . the journey is now being undertaken." What journey? Bell elaborates:
>
> > 'A return to a simple morality in the fundamentalist faiths--and in my own as well, I might add. A return to the continuity of the tradition of moral meaning; and a return to some mythic and mystical modes of thought in a world which science and positivism have deprived of the sense of wonder and mystery that man needs. He perhaps says it best by declaring that having declared God dead and having taken over from Him and performed so poorly, man now may be ready to place a limit, even on man's hubris.'
>
> Thus, the future of liberal education is somehow dictated by the most profound need of our age: to rediscover man and the meaning of human life; to give meaning, purpose, and direction to our days; to reinvigorate our society and our world. The kind of human leadership needed to accomplish these ends can only come from a human person conscious of his ultimate destiny, his vision beyond time, his idealism that transcends power, money, or pleasure. Ultimately, it lies in the awareness of what men and women can be and the determination to recreate the world in that vision. If all this adds up to our human imperative, then liberal education does indeed have a future.

While the case needs to be made for the utilitarian value of the humanities, they, like human beings, have intrinsic worth that is value in and of themselves. Consequently, many of the preceding authors have spoken eloquently of the inherent integrity of the humanities. Often, however, when we begin to defend their intrinsic value, we find that we are really talking about uses.

One early example of this is Aristotle's discussion of music as a necessary part of a liberal education in Politics. He begins almost defensively by maintaining that music is a good in itself, but soon explains that from this intrinsically valuable art form flow many "rewards"--to individuals and to the culture of which they are a part.

> We may take it as evident, from what has been said, that there is a kind of education in which parents should have their sons trained not because it is necessary, or because it is useful, but simply because it is liberal and something good in itself. Whether this kind of education is confined to a single subject, or includes a number of subjects; what the subjects are (if they are several), and how they should be studied--all this must be left for further discussion . . . . To aim at utility everywhere is utterly unbecoming to high-minded and liberal spirits . . . .
>
> There are three possible views about the purpose of education in music--(1) that it serves for amusement and relaxation; (2) that it serves as a means of moral training; (3) that it serves as a means

> to the cultivation of the mind. Amusement cannot be the aim; if it were, we should not want to have children taught to play music themselves; we should be content to let them get amusement by listening to the playing of others. But this argument cuts several ways at once. If moral training be regarded as the purpose of music, we may equally ask whether children should be taught to play themselves for *that* purpose; and even if the cultivation of the mind be regarded as its aim, we may still raise the same question. We may therefore dismiss for the present whether children should play themselves, and turn back to consider the aim of education in music independently of that question.
>
> In a sense education in music has more than one aim. Music produces pleasure, and the pleasure which it produces may serve the purpose of amusement as well as that of cultivation of the mind and the right use of leisure. (The fact that music and its pleasure can serve both purposes explains how easy it is to fall into the idea that amusement is the one end of life; we look at the simpler and more obvious of the two purposes served, and forget the other.) But may not music also serve the purpose of moral training, as well as those of amusement and cultivation of the mind? It would appear that it can. Music can supply "images" of the virtues, and by inducing us to take pleasure in the "images" it can induce us to take pleasure in the virtues themselves. All artistic represesentations (e.g. paintings as well as musical compositions) have this quality; but music has it in a special degree. Both the modes and the times of music have obvious ethical effects, especially upon the young; and indeed harmony, in view of many thinkers, is the essence--or at any rate an attribute--of the soul.

And, from "The Apology" by Plato, a conclusion about music as a means to an end rather than an end in itself.

> "It follows then, Glaucon," said I, "that education in music and the fine arts is most potent, because by this chiefly rhythm and harmony sink into the inmost part of the soul and fasten most firmly upon it, bringing gracefulness, and making it graceful if one is well trained, but otherwise just the opposite: and again, because if any things are defective or badly made or badly grown, one trained as he should be in that way would perceive it at once and would be pleased or pained with true taste. He would praise the beautiful things, and eagerly receive them into his soul, and feed on them, and become himself beautiful and good; but the ugly things he would blame with true taste, while still too young to have reason come to him he would gladly welcome her as a friend whom he recognized by a sense of affinity. Don't you think so?"
>
> "At least that is my opinion," said he, "such are the reasons why music is the way of their education." . . .

> "Now then," said I, "do you think we have here the end of our account of music? At least it has ended where it ought to end; for I take it music ought to end in the love of the beautiful."

Whether looked upon for individual, social or intrinsic values, few would argue that the humanities are either "value free" or without value entirely. Consequently, it is not surprising that the literature includes numerous references to the detrimental effects on both individuals and society because of the de-emphasis on the humanities in the curriculum at all levels. The article by Father Hesburg addresses this concern eloquently. Others approach the issue in different ways. The next article focuses on the need for reform and what direction it might take.

"The Humanities Crisis"

Kenneth L. Woodward and Eric Gelman

> For most of Western history the study of the humanities needed no defense. To know the best of what had been thought and written, to be able to think critically, to be morally discerning and esthetically discriminating were the marks of an educated person and leader of the civitas. Today, however, American universities teach whatever students want to learn and confer degrees in almost any "discipline." In 1978, for example, less than 20 percent of all undergraduate degrees were awarded in the humanities--literature, language, philosophy and other liberal studies. Education, in short, is a buyer's market, and what most students want is not a philosophy of life but a salable skill.
>
> Against this background, the Rockefeller Foundation has funded a survey by 32 scholars, professionals and businessmen that explores the sorry state of "The Humanities in American life." Their report, which has already fired controversy in academia and government, finds a crisis in the humanities at all levels of America's educational enterprise. The most pressing need, they argue, is "dramatic improvement" in primary and secondary schools. College undergraduates desperately need a coherent philosophy of education, they warn, but on the other hand, "Graduate programs in the humanities that cannot offer students reasonable prospects of employment, whether academic or nonacademic, should be abolished."
>
> A Back Seat: The report is more sanguine about the vitality of the humanities in public life, noting that historical societies and extension courses are thriving. But in an inflationary era, financial support for humanistic research and institutions, such as libraries and museums, takes a back seat to science and technology. The most disturbing implication of the report is that exacting ethical discourse is no longer demanded even of the better educated. Too many of today's doctors, lawyers and business executives are called upon to make critical choices without the moral discipline imparted by the humanistic tradition.

The greatest challenge facing humanists, the commission insists, is not to find more money or students but to demonstrate the importance of the humanities to education and to society. Unlike vocational training, humanistic studies are ends in themselves; they focus on man's creations, discerning in concepts, texts and images what man is and ought to be. "Unfortunately," observes University of Texas historian Gaines Post Jr., who wrote the Rockefeller report, "not many academic humanists are looking for ways to inject the humanities into the bloodstream of American education." Mired in their own specialties, many humanists in the academy are unwilling or unable to help bridge the gap between humanistic and scientific learning. And too few focus their disciplined attention on such problems as the ethical implications of biomedical and other technological advances. "Humanists have lost their franchise," declares philosopher Bernard Murchland of Ohio Wesleyan University. "Humanity goes on without the humanists."

Nonetheless, the commission insists that the humanities are integral to education at all levels. The report finds elementary and secondary schools riddled with illiteracy, "grade inflation" and an "overemphasis on testing that keeps children from learning how to think." The panel is surprisingly critical of the "back-to-basics" movement insofar as it reduces reading and writing to utilitarian "language skills" and chides those who supplant the study of history with catchall courses in "social science." They warn that when minimum standards of competence are imposed, especially on "disadvantaged" students, the three R's tend to be taught as if they were only instruments for survival, not skills for pleasure and learning. "It is fundamentally wrong," the report declares, "to act as if access to the humanities were beyond the capabilities of such students."

Elitist: Throughout the system the commission sees students caught between a maze of mandated trivia and a smorgasbord of electives. In too many classrooms, skills and methods are divorced from knowledge of content and cultural context. Dismissing populist charges that the humanities are inherently elitist and ethnocentric, the report courageously defends the concept of a common Western culture and argues that the classics of that culture should be given privileged status in school curricula.

The panel also bewails the failure to foster ethical inquiry. In its stead, many schools substitute exercises in "values education" based on shallow sensitivity sessions and role playing. "For learning about values," the panelists write, " . . . few strategies can rival the time-honored practice of identifying with characters in literature and history who, caught in ethical dilemmas, have had to make a choice."

Basic Skill: What can be done to improve the American schools? First, says the Rockefeller board, educators must recognize the humanities as "part of a basic education, linking literacy to cognitive, esthetic and critical skills." It urges the Department of Education to define critical thinking as a basic skill along with reading and writing. The panel also urges the National Endowment for the Humanities (NEH) to channel more of its money and power toward upgrading humanistic education at the pre-college level, and it recommends that the requirements for certification of teachers--"typically among the least academically proficient undergraduates"--be based on "a solid liberal education."

The commission's survey of the humanities in higher education is grim indeed. Declining enrollments, decreasing funds and low morale plague academic humanists. Many religious and other private colleges, traditional homes of liberal education, have either closed or turned vocational. Where the humanities survive, the report observes, the curriculum has frequently become "so overspecialized that it merely prepares for graduate study in the humanities rather than contributes to a liberal education." Team-taught courses in the humanities too often turn out to be interdisciplinary hash. Too few professors assign essays and too many accept poorly written work. As a result, most graduates are innocent of humanistic disciplines, and many are only semiliterate specialists.

The panelists recognize that a return to the humanities as the core of higher education is unlikely. Even so, they urge those who affect undergraduate education--from administrators to the government and prospective employers--to support humanistic programs. Biologist Lewis Thomas, one of the panelists, chastises medical schools for forcing pre-professional students to narrow their college subjects. In their quest for expertise, the report notes, pre-professional students are robbed of intellectual breadth and the professions are deprived of well-rounded practitioners.

Analysis: In its overview of the humanities' role in public life, the commission applauds the dissemination of humanistic programs through museums, libraries and other institutions. And, as expected, it calls for greater financial support, especially from corporations. But the panelists fail to distinguish adequately between entertainment, such as traveling exhibits, and the analysis of social and ethical issues. "Urban intellectual culture is on the wane," says author Richard Sennett. "We need to have places where serious thinkers and writers can gather and argue."

Initial reaction to the report suggests that it will generate considerable debate in Washington and on campus. Novelist William Gass, a panelist, thinks it is a radical document because "we call for a reformation of the educational system from the bottom up." However, Brown University religion professor Jacob Neusner, a member of the National Council on the Humanities, dismisses it as " a collection of banalities." Next month the report will be subjected to extensive public debate by NEH chairman Joseph Duffey and his staff. While generally approving of the report, Duffey complains that the panel was not critical enough of ivory-tower humanists who cannot communicate with the public.

A Job? Sennett agrees. The humanities are in trouble, he says, because "they have become too academic." Serious intellectuals, he argues, thrive better outside the strangulating effects of academic politics; he points to New York University's semiautonomous New York Institute for the Humanities, which Sennett founded with NEH and Exxon funds, as the ideal hassle-free preserve that nourishes professional humanists such as Susan Sontag and poet Joseph Brodsky. But if the ordinary student is to aspire once more to a humanistic education, a revolution is needed. In practical terms, that revolution depends largely upon the nation's corporate managers: unless they reward the well-turned graduate with a job, both society and its schools will greatly suffer. Unfortunately, that problem is mostly ignored in the Rockefeller report.

Drawing by Dana Fradon; © 1975 The New Yorker Magazine, Inc.

'Miss Dugan, will you send someone in here who can distinguish right from wrong?'

And finally, there are those who see the humanities (liberal arts) as ends in themselves. We need those too, perhaps most of all.

"I Tell Them I'm A Liberal-Arts Major"
Carol Jin Evans

And then, of course, they say:
How quaint; and what are you going to do with that?
What am I going to do with it?
As though these four phenomenal years
Were an object I could cart away from college--
A bachelor's degree across my back like an ermine jacket,
Or my education hung from a ceiling on a string.
What am I going to do with it?

Well, I thought perhaps I'd put it in a cage
To see if it multiplies or does tricks or something
So I could enter it in a circus
And realize a sound dollar-for-dollar return
On my investment.
Then, too, I am exploring the possibility of
Whipping it out like a folding chair
At VFW parades and Kiwanis' picnics.
I might have it shipped and drive it through Italy.
Or sand it down and sail it.
What am I going to do with it?

I'll tell you one thing:
I'm probably never going to plant sod around it.
You see, I'm making it a definitive work:
Repapering parts of my soul
That can never be toured by my friends;
Wine glass balanced in one hand,
Warning guests to watch the beam
That hits people on the head
When they go downstairs to see the den.
You don't understand--
I'm using every breath to tread water
In all-night swimming competitions
With Hegel, Marx, and Wittgenstein;
I am a reckless diver fondling the bottom of civilization
For ropes of pearls;
I am whispering late into the night on a riverbank with Zola;
I am stopping often, soaking wet and exhausted, to weep at the Bastille.
What am I going to do with it?

I'm going to sneak it away from my family
Gathered for my commencement
And roam the high desert
Making love to it.

We have come to a strange time when we feel the need to defend the humanities, that branch of higher learning most directly concerned with what it is to be "truly human." What else is there for us, if not that? But if defend we must, we hope the foregoing articles contain ammunition which can be used effectively.

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IV. BRIDGING THE GAP BETWEEN THE HUMANITIES AND SCIENCE

> "'Now, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!'
>
> "The scene was a plain, bare, monotonous vault of a schoolroom, and the speaker's square forefinger emphasized his observations by underscoring every sentence with a line on the schoolmaster's sleeve. The emphasis was helped by the speaker's square wall of a forehead, which had his eyebrows for its base, while his eyes found commodious cellarage in two dark caves, overshadowed by the wall. The emphasis was helped by the speaker's mouth, which was wide, thin, and hard set. The emphasis was helped by the speaker's voice, which was inflexible, dry and dictatorial. The emphasis was helped by the speaker's hair, which bristled on the skirts of his bald head, a plantation of firs to keep the wind from its shining surface, all covered with knobs, like the crust of a plum pie, as if the head had scarcely warehouse-room for the hard facts stored inside. The speaker's obstinate carriage, square coat, square legs, square shoulders--nay, his very neckcloth, trained to take him by the throat with an unaccommodating grasp, like a stubborn fact, as it was--all helped the emphasis.
>
> "'In this life, we want nothing but Facts, sir; nothing but Facts!'
>
> "The speaker, and the schoolmaster, and the third grown person present, all backed a little, and swept with their eyes the inclined plane of little vessels then and there arranged in order, ready to have imperial gallons of facts poured into them until they were full to the brim.
>
> "Thomas Gradgrind, sir. A man of realities. A man of facts and calculations. A man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing for anything over. Thomas Gradgrind, sir--peremptorily Thomas--Thomas Gradgrind. With a rule and a pair of scales, and the multiplication table always in his pocket, sir, ready to weigh and measure any parcel of human nature, and tell you exactly what it comes to. It is a mere question of figures, a case of simple arithmetic. You might hope to get some other nonsensical belief into the head of George Gradgrind, or Augustus Gradgrind, or John Gradgrind, or Joseph Gradgrind (all suppositions, non-existent persons), but into the head of Thomas Gradgrind--no sir!

> "In such terms Mr. Gradgrind always mentally introduced himself, whether to his private circle of acquaintances, or to the public in general. In such terms, no doubt, substituting the words 'boys and girls' for 'sir,' Thomas Gradgrind now presented Thomas Gradgrind to the little pitchers before him, who were to be filled so full of facts.
>
> "Indeed, as he eagerly sparkled at them from the cellarage before mentioned, he seemed a kind of cannon loaded to the muzzle with facts, and prepared to blow them clean out of the regions of childhood at one discharge. He seemed a galvanizing apparatus, too, charged with a grim mechanical substitute for the tender young imaginations that were to be stormed away.
>
> "'Girl number twenty,' said Mr. Gradgrind, ... 'Give me your definition of a horse.'
>
> "(Sissy Jupe thrown into the greatest alarm by this demand.)
>
> "'Girl number twenty unable to define a horse!' said Mr. Gradgrind, for the general behoof of all the little pitchers. 'Girl number twenty possessed of no facts, in reference to one of the commonest animals! Some boy's definition of a horse, Bitzer, yours . . . . '
>
> "'Quadruped. Graminivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs, too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth.' Thus (and much more) Bitzer.
>
> "'Now, girl number twenty,' said Mr. Gradgrind. 'You know what a horse is.'"

With this introduction to his novel, Hard Times, Charles Dickens sets up, in exaggerated form, the humanists' basic objection to the pendulum swing which was taking place in education in some institutions during the industrial revolution. Until this time the humanities had dominated the university curriculum, but with the elevation of science and the birth of "scientific" religious attitudes, such as Deism, during the 18th century, the humanities had begun to recede, and by the 19th century were under attack in some quarters. Then, as now, many people saw science and the humanities as two distinctly different ways of knowing, which, even though they might complement each other and even overlap at times, had little in common in their "pure" forms. T. H. Huxley, in Science and Education makes this point as succinctly as anyone.

> " . . . the subjects of all knowledge are divisible into the two groups, matters of science and matters of art; for all things with which the reasoning faculty alone is occupied, come under the province of science; and in the broadest sense, and not in the narrow and technical sense in which we are now accustomed to use the word art, all things feelable, all things which stir the emotions,

> come under the term of art, in the sense of the subject-matter of the aesthetic faculty. So that we are shut up to this--that the business of education is, in the first place, to provide the young with the means and the habit of observation; and, secondly, to supply the subject-matter of knowledge either in the shape of science or of art, or of both combined.
>
> " . . . if I may venture to express an opinion on such a subject, the great majority of forms of art are not in the sense what I just now defined them to be--pure art; but they derive much of their quality from simultaneous and even unconscious excitement of the intellect.
>
> " . . . I have said this much to draw your attention to what, in my mind, lies at the root of all this matter, and at the understanding of one another by the men of science on the one hand, and the men of literature, and history, and art, on the other. It is not a question whether one order of study or another should predominate. It is a question of what topics of education you shall select which will combine all the needful elements in such due proportion as to give the greatest amount of food, support, and encouragement to those faculties which enable us to appreciate truth, and to profit by those sources of innocent happiness which are open to us, and at the same time, to avoid that which is bad, and coarse, and ugly, and keep clear of the multitude of pitfalls and dangers which beset those who break through the natural or moral laws."

This view that the disciplines are totally different has sometimes led to an alienation between scientists and humanists. In "The Two Cultures," C. P. Snow's famous description of the "split" between scholars in the sciences and the humanities, Snow perceives an almost total separation of the two groups with little prospect of reconciliation.

> " . . . I believe the intellectual life of the whole of western society is increasingly being split into two polar groups . . . . at one pole we have the literary intellectuals, . . . at the other scientists . . . . Between the two a gulf of mutual incomprehension--sometimes . . . hostility and dislike, but most of all lack of understanding. They have a curious distorted image of each other. Their attitudes are so different that, even on the level of emotion, they can't find much common ground . . . .
>
> "At one pole, the scientific culture really is a culture . . . . There are common attitudes, common standards and patterns of behavior, common approaches and assumptions. This goes suprisingly wide and deep. It cuts across other mental patterns, such as those of religion or politics or class . . . .
>
> "At the other pole, the spread of attitudes is wider. It is obvious that between the two, as one moves through intellectual society from the physicist to the literary intellectuals, there are all kinds of tones of feeling on the way. But I believe the pole of total

> incomprehension of science radiates its influence on all the rest. That total incomprehension gives, much more pervasively than we realize, living in it, an unscientific flavour to the whole 'traditional' culture, and that unscientific flavour is often, much more than we admit, on the point of turning anti-scientific. The feelings of one pole become the anti-feelings of the other. If scientists have the future in their bones, then the traditional culture responds by wishing the future did not exist. It is the traditional culture, to an extent remarkably little diminished by the emergence of the scientific one, which manages the western world.
>
> "This polarisation is sheer loss to us all. To us as people, and to our society. It is at the same time a practical and intellectual and creative loss, and I repeat that it is false to imagine that those three considerations are clearly separable . . . .
>
> "(Scientists) have their own culture, intensive, rigorous, and constantly in action . . . . Their culture is in many ways an exacting and admirable one. It doesn't contain much art, with the exception, an important exception, of music. Verbal exchange, insistent argument. Long-playing records. Colour-photography. The ear, to some extent the eye. Books, very little . . . . 'Books? I prefer to use my books as tools.' It was very hard not to let the mind wander--what sort of tool would a book make? Perhaps a hammer? A primitive digging instrument? . . .
>
> "But what about the other side? They are impoverished, too--perhaps more seriously, because they are vainer about it. They still like to pretend that the traditional culture is the whole of 'culture,' as though the natural order didn't exist . . . .
>
> " . . . They give a pitying chuckle at the news of scientists who have never read a major work of English literature. They dismiss them as ignorant specialists. Yet their own ignorance and their own specialisation is just as startling. A good many times I have been present at gatherings of people who, by the standards of traditional culture, are thought highly educated and who have with considerable gusto been expressing their incredulity at the illiteracy of scientists. Once or twice I have been provoked and have asked the company how many of them could describe the Second Law of Thermodynamics. The response was cold: it was also negative. Yet I was asking something which is about the scientific equivalent of: 'Have you read a work of Shakespeare's?'
>
> "There seems then to be no place where the cultures meet . . . . The chances are there now. But they are there, as it were, in a vacuum, because those in the two cultures can't talk to each other . . . . "

This view is more pessimistic than it need be. Certainly it is more pessimistic than Huxley's. From the time of the ancients there have always those who realized that the "two cultures" constantly interact--or at least should interact. Certainly this realization is the reason for J. Robert

Oppenheimer's comment in a speech at M.I.T. that "in some sort of crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose." It is this sense of the need for the scientist to constantly make moral judgments and to act accordingly that Bertolt Brecht clarifies for us in the final confrontation between Galileo and his former pupil, Andrea, in the drama, Galileo.

> ANDREA: But you have contributed. Science has only one commandment; contribution. And you have contributed more than any man for a hundred years.
>
> GAlLILEO: Have I? Then welcome to my gutter, dear colleague in science and brother in treason: I sold out, you are a buyer. The first sight of the book? His mouth watered and his scoldings were drowned. Blessed be our bargaining, whitewashing, death-fearing community!
>
> ANDREA: The fear of death is human.
>
> GALILEO: Even the Church will teach you that to be weak is not human. It is just evil.
>
> ANDREA: The Church, yes! But science is not concerned with our weaknesses.
>
> GALILEO: No? My dear Sarti, in spite of my present convictions, I may be able to give you a few pointers as to the concerns of your chosen profession. (Enter VIRGINIA with a platter.) In my spare time, I happen to have gone over this case. I have spare time. Even a man who sells wool, however good he is at buying wool cheap and selling it dear, must be concerned with the standing of the wool trade. The practice of science would seem to call for valor. She trades in knowledge, which is the product of doubt. And this new art of doubt has enchanted the public. The plight of the multitude is old as the rocks, and is believed to be basic as the rocks. But now they have learned to doubt. They snatched the telescopes out of our hands and had them trained on their tormentors: prince, official, public moralist. The mechanism of the heavens was clearer, the mechanism of their courts was still murky. The battle to measure the heavens is won by doubt; by credulity the Roman housewife's battle for milk will always be lost. Word is passed down that this is of no concern to the scientist, who is told he will only release such of his findings as do not disturb the peace, that is, the peace of mind of the well-to-do. Threats and bribes fill the air. Can the scientist hold out on the numbers? For what reason do you labor? I take it that the intent of science is to ease human existence. If you give way to coercion, science can be crippled, and your new machines may simply suggest new drudgeries. Should you, then, in time, discover all there is to be discovered, your progress must become a progress away from the bulk of humanity. The gulf might even grow so wide that the sound of your cheering at some new achievement would be echoed by a universal howl of horror. As a scientist I had an almost unique opportunity. In my day astronomy emerged into the market place. At that particular

time, had one man put up a fight, it could have had wide repercussions. I have come to believe that I was never in real danger; for some years I was as strong as the authorities, and I surrendered my knowledge to the powers that be, to use, no not use it, abuse it, as it suits their ends. I have betrayed my profession. Any man who does what I have done must not be tolerated in the ranks of science.

* * * * *

May you now guard science' light,
Kindle it and use it right,
Lest it be a flame to fall
Downward to consume us all.

* * * * *

As Galileo pointed out, the scientist is not immune from questions of morality or ethical decisions with enormous implications, any more than the humanist is immune from responsibility for understanding the basic concepts of science as they affect our daily lives. If we are serious about creating a world in which human beings can reach their full potential, science and the humanities must form a new partnership. The following excerpts, in different ways, speak to this urgent need.

From The Humanities in American Life
Commission on the Humanities

. . . Our society has increasingly assumed the infallibility of specialists, the necessity of regulating human activity, and the virtues of material consumption. These attitudes limit our potential to grow individually and to decide together what is for the common good. When does specialization suffocate creativity, denigrate the critical judgment of nonspecialists, or undermine the idea of leadership? When does regulation become regimentation? At what point does materialism weaken the will to conduct our lives according to spiritual and moral values? How we as a society answer such questions will guide our activities at home and abroad. We need the humanities to help answer them intelligently and hopefully . . . .

The need to interrelate the humanities, social sciences, science, and technology has probably never been greater than today. They converge in areas such as biomedical research, the application of microprocessing and computer technologies, the conduct of government, arms control, and the safe use of natural resources--subjects requiring interdisciplinary investigation because of their social and ethical implications. Whether because of frustration, misunderstanding, or indifference, however, collaboration among humanists, scientists, and technicians is insufficient. In universities and in public life the impression persists that the humanities and sciences form two separate cultures, neither intelligible to the other. This impression indicates a fundamental kind of illiteracy. So long as it prevails, humanists will hesitate to use new technologies, including television, to the advantage of learning. Scientists and technicians will not appreciate the relevance of the humanities. As the physical and social conditions of life change, few people will understand the real areas of interaction or divergence among science, technology, and human values . . . .

Many scientists and technicians have recognized the urgent need for cooperative study of the relationships among science, technology, and values. Especially since the Second World War, they have been concerned about their social and moral responsibilities, about how their activities as a group impinge in a larger community. Today the feeling is stronger than ever before that the construction of technological devices cannot be justified without regard for the consequences. Scientists in turn are troubled by the fact that as agents of unprecedented power they are not themselves philosophers or trained arbiters of value; and they rightly suspect that those who allow social predilections to influence technical judgments may end up with science that is bad as well as dangerous. To be a good scientist one must be more than a scientific specialist . . . .

How then can scientists and technicians live up to their human responsibilities and make intelligent decisions about moral, social and other human values that are related to their professional performance? There have been two characteristic responses to this dilemma. The first maintains that the scientist as scientist need only be concerned with the search for verifiable truth and that the technician as technician need only pursue the technical goals of a particular profession, but that both are human beings and must therefore help to decide the social goals that science and technology finally serve. Since most discoveries in science and developments in technology can be used for ends that are either good or evil, scientists and technicians must assume social responsibility for the consequences of their work. In this view, they do so in their capacities as human beings rather than as scientists or technicians; their responsibilities are neither greater than nor different from those of the laity. In short, matters of value are not relevant to science and technology as such.

The second and opposing argument maintains that science and technology inevitably embody a system of values for which their practitioners are uniquely responsible. In this view, the scientist as scientist, and the technician as technician, are more than licensed professionals, whether or not they admit this to themselves. They work in a value-laden context; their professional involvement is predicated upon values it preserves as well as presupposes. They are therefore responsible not only as human beings who must decide how their powers are to be used, but also as creative individuals who can foresee the social consequences of their work and must act accordingly. They have a privilege in judging how present activities determine future effects.

> Summarized in this way, both positions may be extreme. Still the question of personal and professional responsibility was acute for German scientists during the Nazi regime, when the German university's achievements in research were so impressive and the cause in which this research was enlisted was so appalling.
>
> Faced with the same fundamental question today, some scientists have turned to humanists--particularly philosophers--for expert guidance. They have too often come away disappointed. They think of philosophy as, quite literally, the love of wisdom; and therefore they are shocked to find that philosophers and other humanists generally disavow having access to special or eternal truths. The scientists' disappointment stems from two opposite misapprehensions: expecting too much of humanists and expecting too little. Scientists and technicians expect too much if they think any humanist, even the wisest, can serve as an ultimate authority liberating others from the necessity of deliberating about ethical problems . . . . On the other hand, scientists and technicians are also mistaken if they fail to realize that the humanities can provide useful conceptual and analytical tools for examining concrete human problems.
>
> The application of the humanities to scientific and technological problems must always remain tentative, partly because humanists disagree among themselves and partly because in questions of value each person is largely autonomous. But the able humanist can awaken scientists and technicians to problems of which they may not have been aware, pose analytical distinctions of a unique sort, and point to the boundaries beyond which civilized societies have agreed that human dignity is in peril . . . .

One of the claims made by humanists for the humanities is that it facilitates the making of connections between disparate things. If this claim is valid, how then could the "two cultures," separate and supposedly distinct, have evolved? Alas, man is fallible, even humanists. But man is also perceptive, thoughtful, and caring; at least wise men are. And wisdom is not the exclusive province of either the scientist or the humanist and there are those in both camps who realize that neither camp will realize its full potential without the full contribution of the other, who realize that everything is ultimately connected: "Thou canst not still a flower/Without troubling of a star." Be they poets, gardeners or astronomers, they are all humans whose interests are not enhanced by the maintenance of "two cultures."

"Contemplating the Radical Humanities"

> If scientific literacy involves . . . the ability to "know what it means to think scientifically" and "to appreciate the differences in our lives that such knowledge makes" that is unexceptionable and crucial to human concerns. It is good to know what science is revealing and how the scientists go about it, and it is important to know what will be done with this knowledge, and who will control it.

It is essential to public discourse and policy that informed nonscientists have a say in the uses of scientific knowledge. It is also good and important to know the limitations of science and scientific thinking. It is important to know that often technological solutions themselves create more technological problems, to know that quantitative ways of thinking applied to qualitative questions wreak havoc; it is important to know that there is no way of disposing of proliferating nuclear wastes; it is important to know what the explosion of a fifty-megaton bomb would do to the northeastern seaboard. In all of this, we do need more scientific literacy.

If scientific literacy, however, suggests an equivalence in value, without discrimination, among all kinds of knowledge, then it represents a loss of vital priorities. Many years ago in an essay entitled "The Greatest Resource--Education," E. F. Schumacher directly addressed the position asserted by Lord Snow. In spite of the notoriety achieved by Schumacher's phrase "small is beautiful," not many educators whom I have asked have read his essay on education, and those that have seem embarrassed by it--appealing as the essay may be to them, it flies too much in the face of what they have always assumed is respectable knowledge. In answering the question, What is education? Schumacher writes, "It is the transmission of ideas which enable man to choose between one thing and another, or, to quote Ortega ' . . . to live a life which is something above meaningless tragedy or inward disgrace.'" From this perspective, he argues, Shakespeare and the Second Law of Thermodynamics are in no way of equal value. "What matters," Schumacher writes, "is the tool-box of ideas with which, by which, through which, we experience and interpret the world. The Second Law of Thermodynamics is nothing more than a working hypothesis suitable for various types of scientific research. On the other hand--a work by Shakespeare: teeming with the most vital ideas about the inner development of man, showing the whole grandeur and misery of human existence. How can these two things be equivalent? What do I miss, as a human being, if I have never heard of the Second Law of Thermodynamics? The answer is: Nothing. And what do I miss by not knowing Shakespeare? Unless I get my understanding from another source, I simply miss my life. Shall we tell our children that one thing is as good as another--here a bit of knowledge of physics and there a bit of knowledge of literature?"

But there may be yet another meaning to the term scientific literacy. It may mean being able to distinguish between science and scientism, being able to read the difference between the working hypotheses and assumptions of a limited quantitative science and the quasi-scientific, all-embracing world views that have been built out of them, out of one specific approach to a very limited part of reality. If this is what scientific literacy means, the more we have of it, for scientist and nonscientist alike, the better.

The loss in our ways of knowing of a sense of a prior and undergirding wholeness has provided a lease for the unrestrained dismantling of nature. Erwin Chargaff writes that

> "the overfragmentation of the vision of nature--or actually its complete disappearance among the majority of scientists--has created a Humpty-Dumpty world that must become increasingly unmanageable as more and tinier pieces are broken off, "for classification," from the continuum of nature . . . . The wonderful, inconceivably intricate tapestry is being pulled out, torn up, and analyzed; and at the end even the memory of the design is lost and can no longer be recalled. What has become of an enterprise that started as an exploration of the 'gesta Dei per naturam?'"

But the destruction of nature and the degradation of the human being proceed apace, one feeding the other. Views of the world as mechanistic, without purpose, and void of feeling and qualities prevent our realizing that our knowledge of ourselves is intricately entwined with our knowledge of the world.

And now an anomaly. Among some of the clearest voices being raised in protest against the course on which we are set are those of a small but growing number of physical scientists. It is the small groups of physicians and nuclear physicists of Physicians for Social Responsibility that are reminding us most vividly, at a moment when politicians and the military are talking about "winnable nuclear war," that such war would make the continued existence of human beings, and probably of all life on earth, impossible. It is a few scientists, George Wald, Jonathan King, Erwin Chargaff, and a handful of others, who alone, against our most prestigious universities and even against the Supreme Court, continue to call our attention to what we are about to do with our genetic engineering. Let us quote Erwin Chargaff once more. Beyond the questions of disease, guidelines, and control, writes biochemist Chargaff, whose own research was crucial in the discovery of the structure of DNA,

> "there arises a general problem of greatest significance, namely, the awesome irreversibility of what is being contemplated. You can stop splitting the atom; you can stop visiting the moon; you can stop using aerosols; you may even decide not to kill entire populations by the use of a few bombs. But you cannot recall a new form of life. Once you have constructed a viable 'E. coli' cell carrying a plasmid DNA into which a piece of eukaryotic DNA has been spliced, it will survive you and your children and your children's children. An irreversible attack on the biosphere is something so unheard-of, so unthinkable to previous generations, that I could only wish that mine had not been guilty of it . . . . This world is given to us on loan. We come and we go; and after a time we leave earth

> and air and water to others who come after us. My generation, or perhaps the one preceding mine, has been the first to engage, under the leadership of the exact sciences, in a destructive colonial warfare, against nature. The future will curse us for it . . . . I am being assured by the experts that nothing untoward can happen. How do they know? Have they watched the web of eternity opening and closing its infinite meshes?"
>
> It is a small group of scientists, such as David Bohm, W. A. Thorpe, and Charles Birch, who are beginning from within science itself to reject the mechanistic world view and to explore qualitative, holistic forms of scientific knowing. Humanists have long criticized physicalist and mechanistic philosophies, but for the most part they have held back from following through the implications for actual scientific inquiry. They have been content mainly to counter the naive realism of science with an ineffectual, subjective idealism of the humanities. What a small number of scientists may be beginning to put into practice is the realization that the quality of being in the knower redounds upon the known, and that insight into one is not unconnected with insight into the other. And it is here in the realization that the moral imagination has cognitive power that we can perhaps begin to hope and to look for a renewal of the humanities.
>
> A fundamental transformation of the humanities would thus also be a transformation of the sciences--along with that of the humanists and of the scientists themselves. . . .

Perhaps a major reason that the gap between science and the humanities exists--even if it is not so unbridgable as Snow thought--is the constant emphasis upon the differences in both material and approach of the two disciplines. Our Western tendency to dichotomize in this way may be tidy and convenient, but it is often dangerous and inaccurate. What real evidence do we see that people or disciplines are either logical or intuitive, rational or creative? What truly great or even good artist or scientist falls into one category? The authors of the two articles which follow emphasize the similarities between the two fields and make cogent arguments that their colleagues should, too.

"Affinities Between Scientists and Humanists"

James M. Banner, Jr.

> A Commission on the Humanities, sponsored by the Rockefeller Foundation, recently issues a report on the state and role of the humanities in American life. Scientists should take heed and take heart.
>
> For possibly the first time, a diverse group of representatives of the humanities--from schools, colleges, and universities; from libraries, the media, and public life; from foundations, museums,

and business--has summoned the humanities and modern liberal education to acknowledge, rather than flee, the realities and consequences of science and technology. "If the aim is to make invention creative and humane," the Commission insists, "knowledge of the humanities must be coupled with an understanding of the characteristics of scientific inquiry and technological change. Liberal education must define scientific literacy as no less important a characteristic of the educated person than reading and writing."

Yet, asserts the Commission, if humanists bear responsibilities, long disregarded, toward the sciences, so too scientists must accept reciprocal obligations toward the humanities. "When scientists and technicians are deeply concerned about questions raised by their unprecedented success in transforming the human environment, when questions of value, responsibility, and freedom can no longer be seen as falling outside the province of scientific activity, dialogue with the humanists becomes increasingly important . . . . To be a good scientist, one must be more than a scientific specialist."

Lest such truths become mere truisms, however, scientists and humanists must go beyond the Commission's injunction and accept the deep intellectual affinity between their fields. The sciences, like the humanities, are not merely abstract subjects of study but also ways of pursuing knowledge in its many manifestations. Both--contrary to the self-congratulatory views of some people from both groups--represent the great achievements of the human mind and spirit. Both, in their distinctive manner, have created and revealed the beauties and awesome realities of nature and human civilization. It serves no purpose, nor is it accurate, to think otherwise.

Nor is it wise for scientists to deprecate the ingredients of judgment, intuition, and ambiguity in the work of the humanities or for humanists to conceive of science and technology as the products of mere positivism. As we now know, the intellectual grandeur and predicaments shared by the sciences and humanities are as numerous and profound as the qualities and problems that may distinguish them. Scholars of both worlds confront the fragmentation and uncertainty of all knowledge and are faced with weak public understanding and declining support. And both scientists and humanists know the peril of claiming too much--that knowledge of Shakespeare makes for right conduct or that familiarity with the universe will put an end to human ills and discontent.

Sharing so much, the sciences and the humanities must therefore now conclude a new partnership on behalf of all knowledge and understanding. The communities of both--though the community of the humanities remains far less organized--should become more closely involved at all levels and in all pursuits. For without joint efforts--intellectual, institutional, and civic--both will suffer and, along with them, American culture will suffer, too.

From "The Illusion of the Two Cultures"
Loren Eiseley

. . . Unconsciously, the human realm is denied in favor of the world of pure technics. Man, the tool user, grows convinced that he is himself only useful as a tool, that fertility except in the use of the scientific imagination is wasteful and without purpose, even, in some indefinable way, sinful. I was reading J. R. R. Tolkien's great symbolic trilogy, The Fellowship of the Ring, a few months ago, when a young scientist of my acquaintance paused and looked over my shoulder. After a little casual interchange the man departed leaving an accusing remark hovering in the air between us. "I wouldn't waste my time with a man who writes fairy stories." He might as well have added, "or with a man who reads them."

As I went back to my book I wondered vaguely in what leafless landscape one grew up without Hans Christian Andersen, or Dunsany, or even Jules Verne. There lingered about the young man's words a puritanism which seemed the more remarkable because, as nearly as I could discover, it was unmotivated by any sectarian religiosity unless a total dedication to science brings to some minds a similar authoritarian desire to shackle the human imagination. After all, it is this impossible, fertile world of our imagination which gave birth to liberty in the midst of oppression, and which persists in seeking until what is sought is seen. Against such invisible and fearful powers, there can be found in all ages and in all institutions--even the institutions of professional learning--the humorless man with the sneer, or if the sneer does not suffice, then the torch, for the bright unperishing letters of the human dream . . . . Today's secular disruption between the creative aspect of art is not so remote from that of science as may seem, at first

I am not so foolish as to categorize individual scholars or scientists. I am, however, about to remark on the nature of science as an institution. Like such structures it is apt to reveal certain behavioral rigidities and conformities which increase with age. It is no longer the domain of the amateur, though some of its greatest discoverers could be so defined. It is now a professional body, and with professionalism there tends to emerge a greater emphasis upon a coherent system of regulations. The deviant is more sharply treated, and the young tend to imitate their successful elders. In short, an "Establishment"--a trade union--has appeared.

Similar tendencies can be observed among those of the humanities concerned with the professional analysis and interpretation of the works of the creative artist. Here too, a similar rigidity and exclusiveness make their appearance. It is not that in the case of both the sciences and the humanities standards are out of place. What I am briefly cautioning against is that too frequently they afford an excuse for stifling original thought, or constricting much latent creativity within traditional molds.

Such molds are always useful to the mediocre conformist who instinctively castigates and rejects what he cannot imitate. Tradition, the continuity of learning, are, it is true, enormously important to the learned disciplines. What we must realize as scientists is that the particular institution we inhabit has its own irrational accretions and authoritarian dogmas which can be as unpleasant as some of those encountered in sectarian circles--particularly so since they are frequently unconsciously held and surrounded by an impenetrable wall of self-righteousness brought about because science is regarded as totally empiric and open-minded by tradition.

This type of professionalism, as I shall label it, in order to distinguish it from what is best in both the sciences and humanities, is characterized by two assumptions: that the accretions of fact are cumulative and lead to progress, whereas the insights of art are, at best, singular, and lead nowhere, or, when introduced into the realm of science, produce obscurity and confusion. The convenient label "mystic" is, in our day, readily applied to men who pause for simple wonder, or who encounter along the borders of the known, that "awful power" which Wordsworth characterized as the human imagination. It can, he says, rise suddenly from the mind's abyss and enwrap the solitary traveler like a mist.

We do not like mists in this era, and the word "imagination" is less and less used. We like, instead, a clear road, and we abhor solitary traveling. Indeed one of our great scientific historians remarked not long ago that the literary naturalist was obsolescent if not completely outmoded. I suppose he meant that with our penetration into the biophysical realm, life, like matter, would become increasingly represented by abstract symbols. To many it must appear that the more we can dissect life into its elements, the closer we are getting to its ultimate resolution. While I have some reservations on this score, they are not important. Rather, I should like to look at the symbols which in the one case, denote science and, in the other constitute those vaporings and cloud wraiths that are the abomination, so it is said, of the true scientist, but are the delight of the poet and literary artist.

Creation in science demands a high level of imaginative insight and intuitive perception. I believe no one would deny this, even though it exists in varying degrees, just as it does, similarly, among writers, musicians, or artists. The scientist's achievement, however, is quantitatively transmissible. From a single point his discovery is verifiable by other men who may then, on the basis of corresponding data, accept the innovation and elaborate upon it in the cumulative fashion which is one of the great triumphs of science.

Artistic creation, on the other hand, is unique. It cannot be twice discovered as, say, natural selection was discovered. It may be imitated stylistically, in a genre, a school, but, save for a few items of technique, it is not cumulative. A successful work of art may set up reverberations and is, in this, just as transmissible as science, but there is a qualitative character about it. Each reverberation in another mind is unique. As the French novelist Francois Mauriac has remarked, each great novel is a separate and distinct world operating under its own laws with a flora and fauna totally its own. There is communication, or the work is a failure, but the communication releases our own visions, touches some highly personal chord in our own experience.

The symbols used by the great artist are a key releasing our humanity from the solitary tower of the self. "Man," says Lewis Mumford, "is first and foremost the self-fabricating animal." I will merely add that the artist plays an enormous role in this act of self-creation. It is he who touches the hidden strings of pity, who searches our hearts, who makes us sensitive to beauty, who asks questions about fate and destiny. Such questions, though they lurk always around the corners of the external universe which is the peculiar province of science, the rigors of the scientific method do not enable us to pursue directly.

And yet I wonder.

It is surely possible to observe that it is the successful analogy or symbol which frequently allows the scientist to leap from a generalization in one field of thought to a triumphant achievement in another. For example, Progressionism in a spiritual sense later became the model contributing to the discovery of organic evolution. Such analogies genuinely resemble the figures and enchantments of great literature, whose meanings similarly can never be totally grasped because of their endless power to ramify in the individual mind . . . .

It is here that the scientist and artist sometimes meet in uneasy opposition, or at least along lines of tension. The scientist's attitude is sometimes, I suspect, that embodied in Samuel Johnson's remark that, wherever there is mystery, roguery is not far off.

Yet surely it was not roguery when Sir Charles Lyell glimpsed in a few fossil prints of raindrops the persistence of the world's natural forces through the incredible, mysterious aeons of geologic time. The fossils were a symbol of a vast hitherto unglimpsed order . . . . As fossils they merely denote evidence of rain in a past era. Figuratively they are more. To the perceptive intelligence they afford the hint of lengthened natural order, just as the eyes of ancient trilobites tell us similarly of the unchanging laws of light. Equally, the educated mind may discern in a scratched pebble the retreating shadow of vast ages of ice and gloom . . .

Such images drawn from the world of science are every bit as powerful as great literary symbolism and equally as demanding upon the individual imagination of the scientist who would fully grasp the extension of meaning which is involved. It is, in fact, one and the same creative act in both domains.

Indeed evolution itself has become such a figurative symbol, as has also the hypothesis of the expanding universe. The laboratory worker may think of these concepts in a totally empirical fashion as subject to proof or disproof by the experimental method. Like Freud's doctrine of the subconscious, however, such ideas frequently escape from the professional scientist into the public domain. There they may undergo further individual transformation and embellishment. Whether the scholar approves or not, such hypotheses are not as free to evolve as the creations of art in the mind of the individual. All the resulting enrichment and confusion will bear about it something suggestive of the world of artistic endeavor . . . .

It is because these two types of creation--the artistic and the scientific--have sprung from the same being and have their points of contact even in division, that I have the temerity to assert that, in a sense, the two cultures are an illusion, that they are a product of unreasoning fear, professionalism, and misunderstanding. Because of the emphasis upon science in our society, much has been said about the necessity of educating the layman and even the professional student of the humanities upon the ways and the achievements of science. I admit that a barrier exists, but I am also concerned to express the view that there persists in the domain of science itself, an occasional marked intolerance of those of its own membership who venture to pursue the way of letters. As I have previously remarked, this intolerance can the more successfully clothe itself in seeming objectivity because of the supposed open nature of the scientific society. It is not remarkable that this trait is sometimes more manifest in the younger and less secure disciplines.

There was a time, not too many centuries ago, when to be active in scientific investigation was to invite suspicion. Thus it may be that there now lingers among us, even in the triumph of the experimental method, a kind of vague fear of that other artistic world of deep emotion, of strange symbols, lest it seize upon us or distort the hard-won objectivity which, in our scientific guide, we erect as a model of conduct. This model, incidentally, if pursued to its absurd conclusion, would lead to a world in which the computer would determine all aspects of our existence; one in which the bomb would be as welcome as the discoveries of the physician.

Happily, the very great in science, or even those unique scientist-artists such as Leonardo, who foreran the emergence of science as an institution, have been singularly free from this folly. Darwin decried it even as he recognized that he had paid a certain price in concentrated specialization for achievement. Einstein, it is well known, retained a simple sense of wonder; Newton felt like a child playing with pretty shells on a beach. All show a deep humility and an emotional hunger which is the prerogative of the artist. It is with the lesser men, with the institutionalization of method, with the appearance of dogma and mapped-out territories that an unpleasant suggestion of fenced preserves begins to dominate the university atmosphere.

As a scientist, I can say that I have observed it in my own and others' specialties. I have had occasion, also, to observe its effects in the humanities. It is not science per se; it is, instead, in both regions of thought, the narrow professionalism which is also plainly evident in the trade union. There can be small men in science just as there are small men in government, or business. In fact it is one of the disadvantages of big science, just as it is of big government, that the availability of huge sums attracts a swarm of elbowing and contentious men to whom great dreams are less than protected hunting preserves . . . .

It is fascinating to observe that, in the very dawn of science, Bacon, the spokesman for the empirical approach to nature, shared with Shakespeare, the poet, a recognition of the creativeness which adds to nature, and which emerges from nature as "an art which nature makes." Neither the great scholar nor the great poet had renounced the kingdome of Fayrie. They had realized what Bergson was later to express so effectively, that life inserts a vast "indetermination into matter" . . .

. . . Yet some minds exhibit an almost instinctive hostility toward the mere attempt to wonder, or to ask what lies below that microcosmic world out of which emerge the particles which compose our bodies, and which now take on this wraithlike quality.

Is there something here we fear to face, except when clothed in safely sterilized professional speech? Have we grown reluctant in this age of power to admit mystery and beauty into our thoughts, or to learn where power ceases? . . . If, after the ages of building and destroying, if after the measuring of light-years, and the powers probed at the atom's heart, if after the last iron is rust-eaten and the last glass lies shattered in the streets, a man, some savage, some remnant of what once we were, pauses on his way to the tribal drinking place and feels rising from within his soul the inexplicable mist of terror and beauty that is evoked from old ruins--even the ruins of the greatest city in the world--then, I say, all will still be well with man.

And if that savage can pluck a stone from the gravel because it shone like crystal when the water rushed over it, and hold it against the sunset, he will be as we were in the beginning, whole--as we were when we were children, before we began to split the knowledge from the dream. All talk of the two cultures is an illusion; it is the pebble which tells man's story. Upon it is written man's two faces, the artistic and the practical . . .

> Today we hold a stone, the heavy stone of power. We must perceive beyond it, however, by the aid of the artistic imagination, those humane insights and understandings which alone can lighten our burden and enable us to shape ourselves, rather than the stone, into the forms which great art has anticipated.

In conclusion, there is little to be gained by the separation between the science and the humanities and much to be lost. Each is dependent on the other. Eiseley's contention that the "two cultures" are our illusion is supported by Gould in his book Ever Since Darwin.

> "But creative thought in science is exactly this--not a mechanical collection of facts and induction of theories, but a complex process involving intuition, bias, and insight from other fields. Science at its best, interposes human judgment and ingenuity upon all its proceedings. It is, after all (although we sometimes forget it), practiced by human beings."

FURTHER READING

Ryan, Frank L. "Science and the Humanities: An Attempt at Integration." The American Biology Teacher, Vol. 41, No. 2. February, 1979.

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V. BRIDGING THE GAP BETWEEN THE HUMANITIES AND BUSINESS

Another split which began during the Industrial Revolution and has widened rapidly during the past 30 years is that between the humanities and business. As with separation between humanities and science, the increasing need for various kinds of specialization in an industrialized society is partially to blame. But the real wedges have been driven by the extremists on both sides of this argument: The "practical" businessman whose comment (not question) about the humanities and a liberal education is "What good is it?" and the humanist who responds, "It's no damn good; that's the beauty of it."

One result of the separation between business and the humanities is that as a nation we seem to have accepted the notion that morality in business is irrelevant or at least that "different standards" prevail. This philosophy has often resulted in stupendous financial profits for a few over the short term. But over the long term, how have the machinations of some of our international corporations affected our political standing in Latin America, the morale of laborers at home, and the natural environment in which we all live? And how has criticism from the isolation of our campuses changed anything? On the other hand, many business leaders do realize the ultimate value of ethical dealings and of taking the long-range view of what is good for the corporation and the country: they take seriously Charles Wilson's dictum that "what is good for General Motors is good for the country,"--and vice versa.

Still, the split is there, and it has damaged both the humanities, business, and the country in a number of ways. Liberal arts/humanities students who are looking for jobs constitute one group which has felt its adverse effects. Twenty years ago the liberal arts degree was the key to a "good job;" today there is no such guarantee. Some employers like Richard Blount, who owns and manages Holiday House Travel, continue to favor liberal arts majors.

> "The 46-year-old executive advises people interested in the travel business to 'get the liberal education which teaches you how to think. Then pick up quickly the technical skills on how to write an airline ticket or figure a fare. If someone is applying for a travel job with us, experience with an airline or other travel agency gives an edge over someone who hasn't had that. But my father, who was flight operations test manager at Boeing, used to say that if a job applicant's background was too narrowly technical, that person might not be an employee who would get along easily with other people, or whom you would enjoy having lunch with or who would be likely to progress with the company. If someone were being interviewed by me or by my father, we would both want someone with the ability to enjoy leisure time and do some creative things outside the office."
>
> From an interview with
> The Seattle Business Journal

Others like J. Howard Plimpton, marketing manager for IBM, prefer the specialist.

> "A liberal arts background makes someone a far better communicator, but in all honesty for my type of technical marketing job, if I can find a guy with an M.B.A. with a technical undergraduate degree, that's my first choice. We're marketing computer systems, so we have to be able to walk into a business environment and to come up with the general design of a data-processing system which can handle their job. We have to be able to work effectively with both technical people like programmers and with the businessmen who make the decisions. I advise people to get a very strong business background, heavy in accounting and financing."
>
> From an interview with
> *The Seattle Business Journal*

Still others are undoubtedly antagonistic, but they are usually not quoted in interviews. However, the real problems arise because of the attitudes described in this interview with John C. Sawhill, former Deputy Secretary of Energy. Note that Sawhill, like Blount, believes that business can provide necessary specialized training more effectively than can colleges and universities in many cases.

> "If you read an article by a typical corporate chief executive he will say that we want broad-guaged people who are trained in the liberal arts, who can think creatively and write well. Yet if you talk to their personnel departments the kind of people they are hiring are very specialized in a particular area. So one of the things we need to do is to insure that the policies of senior executives are reflected through the organization, particularly in hiring practices.
>
> "We should try to convince them that it is an advantage to a corporation to hire people with a broad general education and to have the corporations themselves supply the specialized training. Who can better train someone to administer a program of insurance underwriting than an insurance company? *That's* not the job of a university. The universities can do a better job of teaching basic skills in writing, verbal communication, mathematics, giving people a sense of history and a better understanding of moral and ethical principles."

What *do* the liberal arts, particularly the humanities, have to offer business? A variety of answers are provided in the following essays. Most of the impressive lists of liberal arts-derived "skills" are slanted towards management and service occupations, but even with the changing nature of work that will be discussed later, many jobs are still just that--jobs. But since we contend that the humanities are for everyone, we need to consider how they affect all workers. Each of the following selections addresses the value of liberal arts and the humanities to business, to workers and/or to the humanities/liberal arts student who may not realize that s/he has developed characteristics of value.

"Liberal Arts Majors Prove Specialization Isn't Required for Success in Business"

Sam Bittner

I have owned a scrap-metal business for 35 years. A year ago, I hired a new manager with unusual qualifications. He has an educational background of history and English; he holds a master's degree in foreign languages, and speaks French and German fluently.

He knew nothing about the scrap-metal business. I gave him one week of instruction, and told him to make mistakes and then use intelligence, imagination, and logic. He has turned this into one of the most efficiently run metal industries in the Middle West.

My company took a contract to extract beryllium from a mine in Arizona. I called in several consulting engineers and asked, "Can you furnish a chemical or electrolytic process that can be used at the mine site to refine directly from the ore?" Back came a report saying that I was asking for the impossible--a search of the computer tapes had indicated that no such process existed.

I paid the engineers for their report. Then I hired a student from Stanford University who was home for the summer. He was majoring in Latin American history with a minor in philosophy.

I gave him an airplane ticket and a credit card and told him, "Go to Denver and research the Bureau of Mines archives and locate a chemical process for the recovery of beryllium. He left on Monday. I forget to tell him that I was sending him for the impossible.

He came back on Friday. He handed me a pack of notes and booklets and said, "Here is the process. It was developed 33 years ago at a government research station in Rolla, Missouri." He then continued, "And here also are other processes for the recovery of mica, strontium, columbium, and yttrium, which also exist as residual ores that contain beryllium." After one week of research, he was making sounds like a metallurgical expert.

He is now back in school, but I am keeping track of him. When other companies are interviewing the engineering and the business-administration mechanics, I'll be there looking for the history-and-philosophy major.

During the past year, I, like every other business, was looking for new sources of financing because of the credit crunch created by the interest market. I located my new sources. I simply hired a journalism student and gave him an assignment to write a report entitled "The Availability of Money and Credit in the United States."

Those few examples represent simple solutions to business problems--solutions that require nothing more than the use of free, unrestrained intelligence and imagination.

It is unfortunate that our business world has become so structured that it demands specialization to such a degree that young people feel the need to learn only specific trades. By getting that type of education they hope to be able to find their way into one of those corporate niches.

If we continue with the present trend of specialized education, we are going to be successful in keeping a steady supply of drones moving to a huge beehive. Our country was not build by a bunch of drones. It was built by people.

Have we lost sight of the fact that people are the most important commodity we have? They are not a collection of drones. They are individuals--each with intelligence, imagination, curiosity, impulses, emotions, and ingenuity.

In my business I want people who have those intangible qualities. Anyone can meet them. They are marching across the pages of books--poetry, history, and novels.

"Everything That Happens Has To Do With The Workers"

Leon Stein

A great challenge of our time is to bridge the widening gap that separates scholar and citizen. A society indoctrinated by what Carlyle called the cash nexus largely suspects or ignores the scholar burrowing in the depths of philosophy or history, language or literature, ethics or anthropology, political theory or the history of art. Of what use, of what value are those things anyhow?

. . . Are the humanities, then, to remain only a thing of courses and credits, of test scores and term marks?

An affirmative answer would mean the continued impoverishment of the lives of millions of Americans outside the Ivy Halls. The man in the mill, the woman at the workplace, the youngster facing a life of work in shop or office, the housewife finally liberated from kitchen and child-rearing--do they not also wonder what it all means? How we achieved our present difficulties? Why in this century are there still hungry children? What are the philosophy, history, ethics, yes, the linguistics of Exxon profits? What answers or solace do the humanities provide? Without one or the other, we must turn from thought to television.

No, it will no longer do for the humanities to be hidden in books and for scholars to remain in total retreat behind academic walls. We need desperately the sense of the humanities in every aspect of our national life.

First of all we need to know what we Americans are. For a Frenchman there is a body of culture by which he knows he is a Frenchman; English society may be stratified but an Englishman knows why he remains an Englishman.

But American character and identity have been built up by waves of newcomers. Crevecoeur was wrong when he wrote in 1782 that in America "individuals of all nations are melted into a new race of men." We are a nation of hyphenates; our ancestors came here trailing clouds of memories; we are pulled apart by consciousness of origin.

What can bind us together are the hope and faith implicit in the humanities. In the most pluralistic nation of history, only the humanities can provide elements of a common culture.

Secondly, the changing nature of work is stripping the worker of much that in earlier times provided pride and satisfaction. Skills are decimated, handicraft yields to mass production, management is depersonalized, controls computerized, the worker is alienated from the work, the product is anonymous.

For far too long the world of work has been excluded from the humanities. But now, bright young scholars have rediscovered work and the worker. New realms of history and culture are being explored--still largely in classrooms, archives and scholarly journals. It is time for scholar and worker, professor and trade unionist to get to know each other. Academicians must resist the temptation to prescribe; trade unionists must overcome the readiness to suspect. Then together they may be able to clear the way for an enrichment of life that goes beyond wages and work conditions.

Third, only an expanding sense of the humanities can save us from the faceless, plasticized world huckstered by masters of Madison Avenue. Americans done with an unrewarding day's work escape to televised dreams--to a Utopia of beautiful women, macho men, slick cars and commercials promoting sleazy merchandise.

The humanities scholar must become a soldier in the battle against mediocrity--the threat against the values he values.

Finally, there is an increasing number of educational institutions that feel the impact of demographic changes as a decline in enrollments. They are surrounded by armies of workers who could be made to constitute a new studeny body. This is the time, as some have already realized, to reach out. Workers can be enticed into the classroom for more than just vocational purposes. Or perhaps we shall have to entice school and scholar to come to the workplace. The next generation of leaders from the shop could be--should be--a generation of humanist trade unionists . . . .

In conclusion, let me say that wages and work conditions must come first. There is no room for the humanities so long as these have not been established on a decent basis. Therefore, you must be masters of the facts pertaining to your history, your industry, your contracts, your membership, your problems. But as human beings you must be masters of much more. I will support this assertion in scholarly fashion. Footnote: See page 32, New York Times, September 29, 1979, for the conclusion of the front page story on one of the greatest humanists of our age: "He always regarded himself as speaking for all American workers, not just for union members. And he felt that he was mandated to speak for them on a broad range of issues. Once when Gerald R. Ford was President, Mr. Meany was talking about an economic issue with a pompous Cabinet officer who interrupted to ask, 'George, what does this have to do with workers?' 'Sonny boy,' he replied, 'everything that happens has to do with workers.'"

"Putting Liberal Arts To Work"

William A. Cook and James C. Gonyea

In 1955, the College Placement Council asked 100 companies, "When hiring, is your company interested in the business major or the liberal arts major?" Thirty-eight percent responded, in the business major; 12 percent favored the liberal arts graduate, and a healthy 50 percent showed interest in either major. By contrast, in another survey in 1972, none expressed interest in the liberal arts graduate as primary choice and 81 percent indicated exclusive interest in the business major. In May, 1974, the College Placement Council surveyed employers and found that liberal arts hiring had decreased in the past five years. Indeed, three-fourths of the employers surveyed filled less than ten percent of their new college hires from the ranks of liberal arts graduates. This trend continues. By 1985, estimates are that there will be a surplus of 700,000 college graduates beyond the number of suitable jobs. Liberal arts majors will be especially affected.

Paradoxically, Professor Linwood Orange, in an article published in 1973 by the Modern Language Association, points to two studies that demonstrate the limitations of a restricted business degree. Both the Wall Street Journal and the Journal of College Placement found that business majors who concentrated more than half their studies in the business field became "Floaters," people able to secure the same job with different firms but unable to progress up the corporate ladder.

Orange's study shows that companies seek employees who have competencies that will provide for advancement. But the competencies they seek, and Orange lists ten of them, are basic skills taught in the liberal arts. Beyond basic skills the liberally educated student bring a sense of values to the job. Orange quotes one executive, "Young people need a sound foundation in history, sociology, psychology, mathematics, literature, comparative religion, government, etc., so that they can develop a mature personal philosophy. The failure of the business and engineering schools to provde assistance in this kind of development has led to the proliferation of 'Executive Development' programs which attempt to compensate for this loss . . . '"

New research suggests that liberal arts study teaches students skills needed for employment in the field of commerce, as well as in all occupational fields.

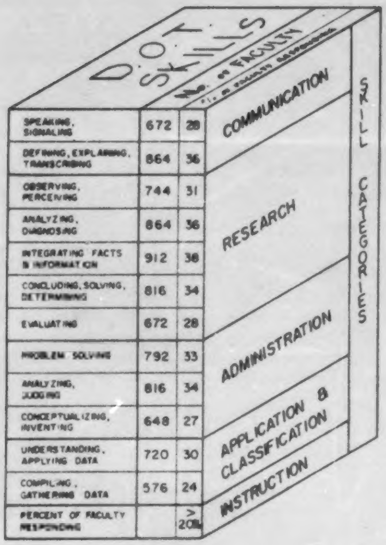
This national research project, known as the CRSP (Career Related Skills Project) undertaken during the past three years, computerized the results of questionnaires received from over 2,400 liberal arts faculty. More than 220 institutions of higher learning cooperated in the study. The research has been the most extensive project to date designed to determine the career related skills taught in liberal arts courses.

Humanities, social science, and math/science faculty at each participating institution were questioned, 907 humanists (37.80 percent of the respondents), 787 mathematicians/scientists (32.80 percent) and 714 social scientists (29.77 percent). They listed the career related skills they teach in the classroom. Computer printouts now available demonstrate a remarkable correspondence between the skills found in occupations listed in the Dictionary of Occupational Titles (DOT) and the skills taught in the liberal arts classroom.

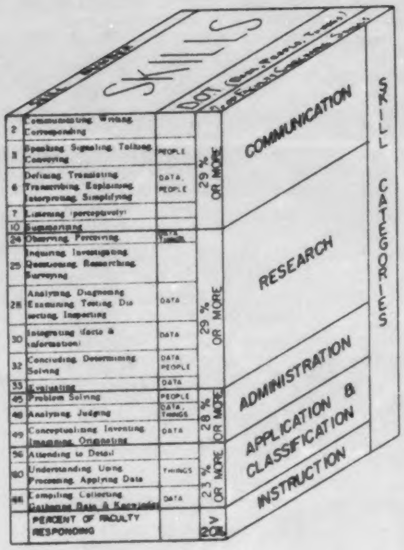
Each occupation in the DOT is broken down in terms of the level of involvement with data, people, and things required to successfully accomplish the job. Since each level requires a variety of skills, it is possible to use the data, people, things categories to identify the transferability of academic skills to occupational demands.

Table I identifies 29 skills listed in the DOT as applicable and requisite for jobs listed in the data, people, things categories. Thirteen of these 29 are taught by more than 30 percent of liberal arts faculty responding. About one-third of these 29 are taught by almost all faculty reporting. Each participating faculty member averaged 73.8 checked skills, a fair indication by itself that liberal arts faculty teach career related skills. The fact that approximately 40 percent of the faculty instruct these skills at some level either extensively, moderately, or minimally, and require demonstration of that skill, would further indicate that students taking these courses must learn the skill or receive a low or failing grade in the course.

[redacted] [redacted]



D.O.T. SKILLS	No. of FACULTY	% of FACULTY RESPONDING
SPEAKING, SIGNALING	672	28
DEFINING, EXPLAINING, TRANSCRIBING	864	36
OBSERVING, PERCEIVING	744	31
ANALYZING, DIAGNOSING	864	36
INTEGRATING FACTS & INFORMATION	912	38
CONCLUDING, SOLVING, DETERMINING	816	34
EVALUATING	672	28
PROBLEM SOLVING	792	33
ANALYZING, JUDGING	816	34
CONCEPTUALIZING, INVENTING	648	27
UNDERSTANDING, APPLYING DATA	720	30
COMPILING, GATHERING DATA	576	24
PERCENT OF FACULTY RESPONDING		> 20%



	SKILLS	DOT	
2	Communicating, Writing, Corresponding		29 % OR MORE
3	Speaking, Signaling, Talking, Conveying	PEOPLE	
6	Defining, Translating, Transcribing, Explaining, Interpreting, Simplifying	DATA, PEOPLE	
7	Listening (perceptively)		
10	Summarizing		
24	Observing, Perceiving	DATA, THINGS	29 % OR MORE
25	Inquiring, Investigating, Questioning, Researching, Surveying		
28	Analyzing, Diagnosing, Examining, Testing, Dissecting, Inspecting	DATA	
30	Integrating (facts & information)	DATA	
32	Concluding, Determining, Solving	DATA, PEOPLE	
33	Evaluating	DATA	
45	Problem Solving	PEOPLE	28 % OR MORE
46	Analyzing, Judging	DATA, THINGS	
49	Conceptualizing, Inventing, Imagining, Originating	DATA	
56	Attending to Detail		23 % OR MORE
60	Understanding, Using, Processing, Applying Data	THINGS	
66	Compiling, Collecting, Gathering Data & Knowledge	DATA	
	PERCENT OF FACULTY RESPONDING		> 20%

There can be little doubt, from the work already done by John Holland, Richard Bolles, and Howard Figler that skills once developed can be transferred to various occupations, whether that be academic study or claims adjustment. Bolles' work on "Transferable Skills" demonstrates how skills used in one occupation or setting can be used in others. The issue is not whether the student learns skills that have no further use outside of academia but rather where the skills he/she has learned can be put to use . . . . A table of the most frequently taught skills, 17 in number, shows a clear relationship between skills required for job areas as defined by the DOT and those taught by liberal arts faculty. Table II also clusters skills into five broad categories. While these clusters do not correspond directly to the DOT, they do illustrate that liberal arts institutions tend to emphasize certain packages of skills more than others. Communication and research skills, for example, are more heavily represented than the other three categories: administration, application and classification, and instruction. Of nine communication skills, eight have been checked over by over 432 faculty, six by over 552, and four by over 696. By contrast, only five application and classification skills were checked by 432 faculty and only three by over 552 . . . .

The humanities area, by contrast with the other two (social science and science), teaches more skills in more categories. Most faculty checked 63.79 percent of all the skills listed, a total of 37 of 58 skills. Almost 35 percent of instruction in these skills was done at the moderate or extensive level. Unlike the other two areas,

> humanities taught skills in all group categories ranging from 16.21 percent to 24.32 percent. Some of this variation is caused by the larger number of humanities faculty filling out the survey, but it would seem that more varied skills are taught in the humanities courses than in those considered math/science or social science. Twenty-four percent of the 58 skills are taught by 100 or more faculty in all three general education areas. Additionally, roughly 33 percent of these skills are taught by 100 or more faculty from two of the areas. This represents a high level of instruction in each of these skills since liberal arts programs generally require students to take 12 credits or more in each of the three general education areas . . . .

To improve the employment possibilities for liberal arts/humanities graduates, humanists must continue to point out the characteristics which such graduates can bring to a variety of jobs and careers. Further, we need to demonstrate how the interests of business and the humanities coincide. It is not pleasant to contemplate the future of a U. S. built on economic base developed by practitioners uneducated in the humanities. In the interview quoted from earlier, John Sawhill makes this case very succinctly.

> "Corporate leaders are increasingly going to have to be responsive to a broader range of social and economic issues than they have dealt with in the past. They are going to have to work more closely with agencies, local communities and foreign governments. For these reasons they are going to need to be more public and command a broader range of skills. The people who are being hired for middle-management jobs today are not getting the rounded education that these requirements would make necessary. Mainly, I'm talking about under-graduate education, not the better M.B.A. programs. But I do think that some of the M.B.A. programs have themselves become too specialized and technical. There is more room in them for courses on how government works, how business should make ethical decisions. A liberal education can help people to understand that events have to be seen in a historical perspective.
>
> "We find corporations, like those in the oil industry, who aren't able to respond effectively to criticism from consumer groups, environmentalists, a wide range of people in society. In part this is because they weren't trained to deal effectively with some of these broader issues that have been turned up by sweeping scientific change, whether it has been the Concorde, recombinant DNA or nuclear reactors.
>
> "For a long time we felt that all we had to do was to develop more scientific experts and the world would continually become a better place. Then we became concerned about some of the dangers inherent in these new technologies like nuclear reactors and recombinant DNA. And there has been, to some extent, an overreaction against the new technologies. But people must gain a better understanding of what science is, how it works, what it can and cannot do before they can make decisions about how to use it most effectively.

"What concerns me is that to the extent businessmen don't consider some of the broader social ramifications of their decision-making the government steps in and then we get complex and unworkable 'solutions.'

"I've served on the board of directors of a number of corporations and I've tried to convince other board members to take a longer view of their business. A Japanese businessman recently told me that from his perspective he could make three criticisms of U. S. corporations. One was thinking too much about next week and next month but not enough about the next five years. He said we complain about lack of productivity but we don't involve our employees in the decision-making process and alienate them from the business.

"I guess what I'm getting at is that our constant emphasis on near-term results and the bottom line combined with a failure to be concerned with broader social issues will ultimately lead American business to become less competitive.

"How can you advise a kid to study philosophy, say, or physics, when what he wants desperately is a career in accounting?

"I think that my own career attests to the value of a broad education. I couldn't have prepared for the kind of career I've had, as a business executive, a government executive and a university executive. There's no way to study for all that. Anyhow, in college I didn't know what I was going to do. So I took a fairly broad range of courses in the liberal arts that have given me an ability to solve problems, to develop analytical skills, to communicate effectively, to understand science and to deal with quantitative method. If we continue to train people as we are today in very narrow specializations we are going to find our institutions lacking in the kind of leadership they will need to solve the problems they are going to encounter.

"Not long ago I taught a class in which I tried to discuss the ethical and moral principles in business. I brought up that I sat on the board of directors of a large corporation that was constructing a new building and that I had questioned whether the proposed architecture was appropriate to the environment in which it was being constructed. Some of the students actually thought I had been wrong to do that as it wasn't a bottom-line consideration. I argued that it was, in the long view. They had never really thought about corporate architecture and the face it presents to the public and the importance of community relations.

"There is a constant desire among people to become pragmatic and practical, to focus on how to build a better widget. Unless there is an institution in society to counterbalance that force you get a nation of overspecialized people who neglect some of the other important questions that I think men and women will be concerned with. The universities must be the guardians of that humanistic tradition."

Recent statements by such business leaders as the vice president of American Can Company and the chairman of General Motors suggest a renewed interest in the humanities/liberal arts graduate.

> "Obviously, there is no single 'best background' for business . . . We had been seeking to hire only MBA's, accountants, and engineers, whose skills could be used immediately by our business units. But . . . [when] we looked around us . . . we began to wonder if short-term performance pressures were forcing business units to look only at people trained for entry level positions with little thought for the long range potential of our college hires . . . . We've added a 'general associates' program for liberal arts graduates . . . who have outstanding academic and leadership credentials but aren't ready to commit themselves to a specialty in business . . . . Initially there was some gentle derision of the program by the more conventionally trained professionals . . . the good news is that their performance has been outstanding . . . . Of course they can't sap off the discounted cash flow for a future income stream: They can always get an MBA to help them with that part of the assignments . . . but the high performing liberal arts graduate without number-crunching skills is forced to take a broader view . . . . [Business in the future] will need dreamers and realists, and pragmatists, drivers and moralists. Above all, business needs people who are smart, who know how to use their brains and how to work well with others. Students with any academic background are prepared for business when they can educate themselves and continue to grow without their teachers, when they have mastered techniques of scholarship and discipline and when they are challenged to become all they can be. Companies do themselves a disservice if they limit their recruiting sights to conventional forms of business education."
>
> Judd H. Alexander, Vice President
> American Can Company

> "I have told you of our decision at General Motors to recruit liberal arts majors in a more organized and intensive way. The program is already in operation, beginning with a carefully selected group of 11 liberal arts colleges located chiefly here in the Midwest. We're still in the testing stage. What we want to see is the kind of response we will receive from the best students at these schools--and thereafter we will make whatever changes seem necessary in our approach to elicit an even better response.
>
> "To date, our reception by these students has been universally warm--some of our personnel people even use the word, 'tremendous.' This is highly encouraging, I don't have to tell you, because many people apparently believe that anti-business sentiments in America's campuses are highest among liberal arts students.

> "We are not encountering this at all. On the contrary, those students already recruited are showing an unexpected--and very welcome--enthusiasm for jobs in such strictly industrial fields as processing and manufacturing, as well as in those fields more usually associated with the liberal arts--such as personnel, finance, marketing, and data processing.
>
> "As we refine our procedures and gain more confidence in our recruiting approach, we intend to expand the program to include selected major universities from coast to coast.
>
> "But our goal will remain the same--to bring the brightest and most gifted liberal arts graduates we can find to General Motors--the kind of young people who in the past have tended to favor public service and other types of business over industry.
>
> "We are seeking them out with great energy because we think they will bring a level of alertness, adaptability, and overall intelligence to General Motors that the average liberal arts, engineering or business school graduate who walks into our employment office off the street sometimes lacks. One of their great assets is that their liberal education has taught them how to "learn to learn." We think they will have a great future with General Motors--we will both benefit. And if their presence in our organization helps add that depth and breadth of insight and knowledge that the leadership of any major corporation needs today, then our efforts will be well rewarded. We have every confidence that they will."
>
> Roger B. Smith, Chairman
> General Motors

Another factor which may work to the advantage of humanities students is that the nature of work itself is changing. The job or career for which someone trains today may disappear or totally alter in five years. In such a job market, liberal arts majors may once again find a pre-eminent place because of the adaptability of their training and education. With this in view, the community college should continue to provide the kind of education which Kant envisioned in his treatise Education.

> "One principle of education which those men especially who form educational schemes should keep before their eyes is this--children ought to be educated, not for the present, but for a possibly improved condition of man in the future; that is, in a manner which is adapted to the idea of humanity and the whole destiny of man. This principle is of great importance. Parents usually educate their children merely in such a manner that, however bad the world may be, they may adapt themselves to its present conditions. But they ought to give them an education so much better than this, that a better condition of things may thereby be brought about in the future."

Kant's thesis is very close to the position of those who advocate career education as opposed to vocational training, an example of which follows along with an analysis of the changing nature of work.

"On The Problems of 'Hire' Education"

John C. Sawhill

> The specter of the cab driver with a Ph.D. haunts higher education. Like Banquo's ghost, he just won't go away--certainly not while good jobs are as scarce as they are today. With every study that estimates a lower life-long dollar value for a college degree, the demand grows for colleges and universities to provide 'hire education'--preparation for a specific type of job with specific skills. But vocationalism is not the answer to the very real concerns of students who face an uncertain job market--or of parents seeking well-marked routes to their children's employment before making substantial investments in their education. In the short run, vocationalism may pay; but in the long run, society will find this alternative very costly.
>
> What is needed is career education. The distinction is much more than semantic. Vocational education concerns itself with the first job after college. Career education seeks to develop the range of skills a person can use throughout his or her entire working life: communication skills, problem-solving skills, human relations skills. And it gives a person a basis for making ethical and moral judgments, which are necessary in a variety of work situations.
>
> Vocationalism is short-sighted because it views the job market, and therefore society, as essentially static, with the need for certain vocations substantially unchanged over time. It is founded on the 19th-century concept of a stable and permanent occupational structure, a concept clearly repudiated by recent history. Look back just a few years to the glut of engineers and contrast it to today's shortage. Imagine the industries that will exist a few years from now for which job descriptions could not even be written today.
>
> If the job market shifts as rapidly in the future as it has in the recent past, consider the effects of vocationalism on the student. If college has only trained one for a first job--even assuming that the job still exists at the end of such training--to what end would the individual's life be assigned? To work out such training in perpetuity? To be subjected to continual retraining for a lifetime? To remain in some predetermined niche? These questions perhaps overstate the case, but plainly the end result would be to restrict the opportunity for each individual to develop fully and grow to the limits of his or her ability.
>
> Do we want a society, under the impact of a pervasive vocationalism, where there is a two-track work force, with the many tracked to "first jobs" and a few tracked to leadership and creativity?

Clearly we cannot revert to a system from which we have so painfully emerged. To do so would be to permit the decay of democracy, whose central ideal is a thoughtful and judicious electorate.

The alternative to "hire education" is a careerism more consistent with the historic role of the university. As the wellsprings of the arts and science, universities produced clerics for the church and administrators for the monarchies in Medieval Europe. Later they fed the cultural hunger of an emerging merchant class. In the early days of our country, they trained people for the religious ministry, for politics, for the law. They have produced for centuries the manpower to meet diverse and changing needs while never seeing themselves, or being seen, as placed for on-the-job training.

In short, the university has, since its inception, always embodied the notion of training people for service while educating them for a moral and civilized life. Had colleges and universities surrendered themselves to specific vocational needs, they would have died with other institutions that could not or would not adapt to rapid change, and our society would be quite different today. Instead, universities trained men and women whose critical faculties, deeper understanding and creative insights made them invaluable to society whatever the changing tasks.

The difference between vocational education and career education is the difference between a society of survival and a society of aspiration.

Getting one's first job will provide for the basic necessities of life. But pursuing a career means expanding one's intellect, living out one's ideals and having an impact on one's environment during a lifetime.

It is no disgrace in times of economic downturn for an individual to be pressed to find a job, but it is a disgrace if getting a job is the highest aspiration society has for an individual. To say we are committed to careerism in education, therefore, is to reaffirm the traditional mission of the university, to reaffirm that in these times there is still a crucial role for universities in the preservation and transmission of humanistic value; in fulfilling the central aspirations of our civilization.

"The Changing Nature of Work"

Joseph F. Coates

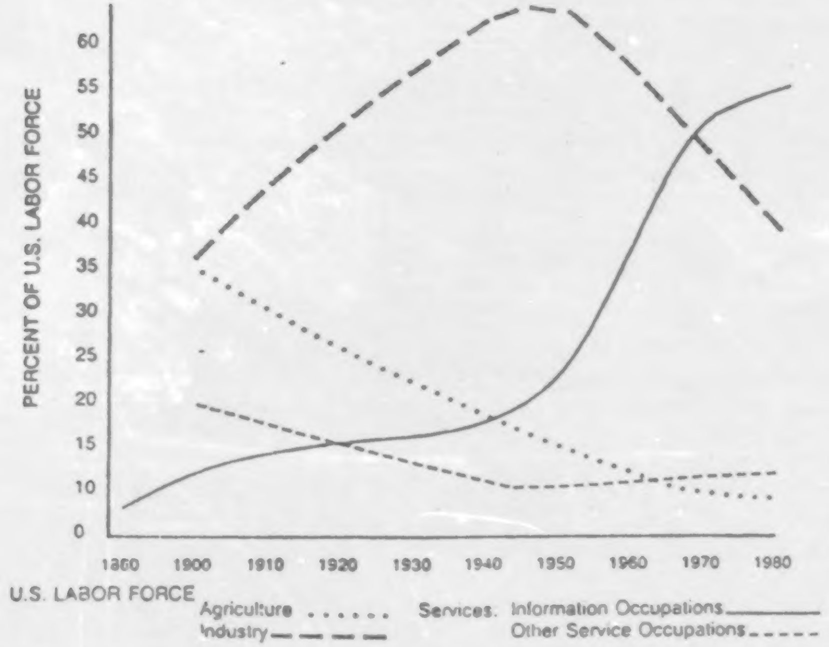
"What are you going to be when you grow up?" must be quite high on the list of dumb questions asked of a child. The child cannot answer, for the three bases of a stable national pattern of work--technology, the workforce, and social conditions--are all in flux.

Information has become the dominant commodity in American society, making telecommunications and computer technologies the primary physical instruments of fundamental social change. Since the changing technological base drives the economy, it is the most unequivocally radicalizing element in the future of work. Today roughly 55 percent of the workforce is in the business of generating, producing, storing, handling, transmitting or regurgitating knowledge and information. Those involved include everyone from researchers to clerks, from school teachers to white-collar workers, from lawyers, architects or medical specialists to key-punch operators and word processing technicians . . . .

Figure I shows the long-term shift as America moved in the last century from an agricultural society to a predominantly industrial society, and then in our own times from an industrial society to a service-based society driven by information. Preparation for work in the information society must be different from what has gone before, for the new information technologies are not mere analogs of the carpenter's plane and the mechanic's wrench. The new vocations will not be limited to the physical manipulation of natural and synthetic substances, but will extend to the manipulation of man's own creations--of data, theory and knowledge. The work world will change accordingly . . . .

Figure 1

U.S. Labor Force in the Information Sector



> Women's entry into the labor force on a parity with men--not as mere sources of secondary income, as ancillary workers or casual respondents to the shifts in the labor market--will increasingly change the makeup of the workforce and materially alter our social ambience and expectations about work. Women are, of course, joined by blacks, browns and the handicapped in a major workplace revolution--equality of access. That movement will be reinforced by robotization and the use of computers and telecommunications, all of which are indifferent to race, religion, national origin or any other personal attributes. To an unprecedented degree, egalitarianism will enter the work site . . . .
>
> We are witnessing a rapid technological transformation that contributes to the growing complexity of society at large. With literally tens of thousands of discrete occupations possible, youth coming on the work scene can have only an extremely limited perception of what work is like. The new terms sound like magic; they have few connotations. What does it mean to work as a fiber optics technician, a robot attendant, an electromyography technician or a gene splicer? Surely few children today can specify what they are going to be when they grow up.
>
> The dominant message of the changing nature of work is that an increasingly greater percentage of Americans will, over a lifetime, hold a succession of different jobs, even different careers, many flowing one into the other, but others involving substantial disruption and change. Old technologies will become obsolete and new ones will have to be mastered. Old skills will be dropped and new ones learned. Old attitudes will yield to new ones.
>
> In a world of rapidly developing new technology, the job of vocational education is to widen choices, to provide information about the world of work, to offer multi-faceted training for choice and for change, and to educate students in new loyalties to quality, performance and self. They key to the future is to gear students to plan for, look forward to, accept and relish a movement to new kinds of work at different times. The great opportunity for vocational education is to prepare men and women for all seasons of their lives.

But to dream of a return to the good old days of ready employment and to work to develop greater understanding among humanities and management and labor is not enough. Our students (and if the current budget cuts continue, possibly, we ourselves) need the kind of practical information found in the ensuing article which explains what skills liberal arts students have to "market," tells them where to look for jobs, and gives hints about successful resume writing and job interviewing. If people with humanities backgrounds don't know how to get the jobs available, all of the rhetoric about the value of the humanities to business and, through business, to the country remains just that.

"Making The Liberal Arts A Plus"

Even though it is fashionable for employers to make sweeping statements about their need for employees with a broad liberal-arts perspective, they often hire business majors first. That does not mean that all is lost for liberal arts graduates. Thousands of them find good jobs each year and overcome tough competition to do it. How? Here are a dozen strategies liberal arts students can use to track down and capture a job.

Accept the fact that you will have to work harder than anyone else (with the possible exception of education majors) to get a job. That sounds obvious, but there are hordes of liberal-arts people who think good jobs will come along eventually if they are patient enough. They probably won't. You must go out and aggressively pursue jobs and you must have better job-hunting skills than business majors and others competing for the same jobs you are.

Before you do anything, find a quiet corner and do some hard thinking. Think about your competition. Why is it that business majors have an easier time getting offers? It's because employers believe they have learned special skills that will enable them to perform well on the job. But you have skills too. And if you are going to compete effectively, you have to let employers know about them. Start by making a list of special strengths that will make you a star performer. To help you, here's a list of ten attributes most employers want to see in applicants.

- Burning desire to learn and grow
- Brute determination to succeed
- Good old common sense
- Natural ability to get along with people
- Talent for persuading, selling
- Good writing and speaking skills
- Sense of urgency
- Affinity for detail and accuracy
- Well-defined goals
- LOVE OF HARD WORK (emphasized because employers really like this one)

Once you have selected some strengths, incorporate them in your resume. Give examples showing how you've used your talents in real-life situations, especially in summer and part-time work experiences. Also, in your resume, list any business or business-related courses (economics, statistics, etc.) you have taken.

Start hunting early. Have your resume written and printed early in your senior year. Begin getting in touch with employers on campus and elsewhere in the fall of the year.

Use all the job-hunting sources you can. Work through your career planning and placement office to start, but keep in mind that it does best placing engineers and business people. (Up to 85 percent of them get jobs through the placement office, only a small percentage of other majors do, so you will have to try other avenues.)

Get in touch with everyone who has a good job--in an emergency anyone who has any job at all--ask for their advice and leads they might have. Most people will be happy to help. Next, search papers. Check your library reference section for lists of employers. Your librarian will help you, but Dun and Bradstreet, Moody's and Standard and Poor's directories are good places to start. For government jobs, get in touch with your nearest job-information center (look under United State Government, Office of Personnel Management in your telephone directory). Send resumes with short cover letters to employers you select.

Other methods of getting in touch with employers include "walking in," dropping by personnel offices of local employers, using employment agencies (watch this, there's money involved and it might be yours) and trade associations and professional societies--many of them have job-referral services.

Get in touch with as many employers as you can, based on the resources you have available (time and money for postage, printing, phone calls and travel).

Go after employers who are most likely to hire liberal-arts people. Retailers, bankers, insurance companies, ad agencies, government non-profit organizations, publishing houses, loan companies, the military and airlines all hire proportionately large numbers.

Go after those jobs that you'll have the best chance of getting. Sales is high on the list--some companies will hire liberal-arts people for sales even though they won't for other areas.

Practice interviewing. This is extremely important. Practice by yourself, with your roommate, with a tape recorder, or on television at your career planning and placement office. Any way you can! The person who interviews you has had years of practice; you should at least have a few hours. The more you practice, the more at ease and confident you will be and the better you'll look in comparison with your competition.

Before you interview, study the employer. At a very minimum, read the annual report. Prepare some questions that will show you've done your homework. This can make a strong impression on the interviewer.

Tell the interviewer you plan to go on to get your M.B.A. at night--especially if you really do.

After the interview, follow up with a thank-you letter expressing interest in the job and confidence that you can do it well. If you don't hear after that, follow up with a phone call. Be polite, but persistent. Employers like go-getters.

Couldn't business majors use these strategies too? Of course they could. But you are going to spend more time and effort to do them better. Too much work? Well, finding a job--a good job--is probably one of your first big challenges in life and you can't expect that to be easy, especially when you're coming from behind. But it can be done.

FURTHER READING

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VI. THE PLACE OF HUMANITIES/LIBERAL ARTS IN THE COMMUNITY COLLEGE CURRICULUM

Although a liberal education for free men and women of action has long been traditional in Western culture, that tradition has also repeatedly questioned the relationship between the "liberal" arts and the "practical" arts. Already in the 4th Century, B. C., Aristotle, for example, had begun to weigh these conflicting views of public education and its proper content, his support going to liberal education for an all-male elite. This concept, education for the elite, has continued to surface in American thought in much the same way as it was discussed in his book Politics.

> "If we start from the education we see around us, . . . there is no certainty as to whether education should be a training in what is useful for life or in what tends to promote goodness in more out-of-the-way subjects. Each of these views finds some supporters; but there is not even any agreement as to what tends to promote goodness. To begin with, all people do not appreciate the same kind of goodness, so it is only to be expected that they should differ about the required training.
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> "It is, of course, obvious that we shall have to teach our children such useful knowledge as is indispensable for them; but it is equally plain that all useful knowledge is not suitable for education. There is a distinction between liberal and illiberal subjects, and it is clear that only such knowledge as does not make the learner mechanical should enter into education."

In 1580, with a bow to predecessors such as Plato and Aristotle who had first declared that the aim of education was to create the "good man," Montaigne argued that philosophy and other humanities subjects--but not mere intellectual exercises--should even be included in the curriculum of children.

> ". . . Our pupil has not much time to spare . . . . He owes the pedagogues only the first 15 to 16 years of his life; the rest he owes to action. Let us devote this very short time to the necessary instruction. Away with all of these thorny subtleties of dialectic, by which our life cannot be improved; they are wasteful. Take the simple arguments of philosophy, learn how to pick them and make fit use of them. Philosophy has teachings for man at his birth as well as in his decrepitude . . . [He argues that virtue is the end of education and then says:]
>
> "If common happiness plays her false, virtue rises above it or does without it, or makes another happiness her own, that is neither fickle nor unsteady. She knows how to be rich, powerful, and learned, and to lie on perfumed beds. She loves life; she loves beauty, glory, and health. But her proper and peculiar function is to know how to use these good things in a disciplined way, and how to be steadfast when she loses them: a duty that is noble rather than laborious, and without which the whole course of life is unnatural, turbulent, and distorted. Lack of virtue is the most plausible reason for the rocks, brambles, and phantoms with which life is strewn."

More modern views of the relationship between a life of action (including the world of work) and the humanities/liberal arts are provided in the following quotations.

> "The function of the university is not simply to teach breadwinning, or to furnish teachers for the public schools or to be a centre of polite society; it is, above all, to be the organ of that fine adjustment between real life and the growing knowledge of life, an adjustment which forms the secret of civilization."
>
> W. E. B. Dubois
> The Souls of Black Folk

> "In my profession, public relations, it is very important not to appear stupid. I do a lot of different things and come into contact with an incredible variety of people. In the same morning I may have a conversation with Red Miller of the Denver Broncos, take a delegation of Chinese on a tour of the theatre, write an article on George Bernard Shaw, and set next year's budget with the board of directors.
>
> "I came out of Ripon College feeling completely unqualified for any job. It was a scary time, but I eventually settled into a career. For me college was not job preparation time, it was a learning time, a time for me to grow intellectually without the pressures of the real world closing in on me. How I value that time now. I do not want to go back to it, but for me it was essential and accounts for much of what I am today.
>
> Sharon Riggins, Class of '76
> Ripon College Magazine

This tradition of liberal education as a necessary background to an active life in the "real" world was, in some ages and by some people, distorted to give an almost exclusive place to the liberal arts in the curriculum, but thoughtful individuals have always recognized the need for balance between the liberal arts/humanities education and skills training. Alarmingly, amidst the national discussion on the need for education to "be practical," which is interpreted as preparing students for work, many community colleges have moved away from a combination of liberal arts and vocational education to "terminal" programs which often contain no humanities and/or liberal arts components. The term is more appropriate than its originators realized since evidence shows that the programs to which the term refers are so narrow that they "dead-end" the students who graduate from them. The rationale for such degrees is often that the mission of the community college to be comprehensive and to respond to community needs compels colleges to give students and potential employers this kind of intensely specific training because that is what they want. Sometimes proponents of such programs will also argue that the liberal arts/humanists are elitist, or contradictorily, that they are not "needed" by everyone, or that not everyone is properly prepared for them. When we hear such arguments, we should remember that the Athenians felt the same way. They very deliberately provided the liberal education which they so valued only to free men--not to women or slaves.

While it is true that the open door policy of the community college means that some students are admitted who are functionally illiterate, the college does neither them nor society a favor to advise them into "terminal" programs--even if that is what they think they want. While it may at first seem arrogant to question whether people know what they want, we need to consider whether students and employers can make good choices when they are not aware of what the options really are, or of what the liberal arts/humanities can do for individuals and society. We also need to ask if students can really make choices if colleges do not provide them with entry level testing and an opportunity to obtain the basic skills which would make the study of the liberal arts/humanities possible. Another pertinent question is whether real choices are possible if both students and employers are so involved in the "real" problem of economic need that they are unable to make decisions on the basis of long-term impacts. And finally, there is the ultimate question of whether we still believe in the dignity and worth of every individual. Belief in such a concept carries with it an obligation to understand, if not to accept, the educational values contained in liberal arts/humanities. Such values have been expressed in a statement prepared by the Whatcom Community College Advisory Committee so that those advising students would have ready access to what it is the humanities can provide for their students. The Committee believes that the humanities can help individuals to:

1. See themselves, their culture, and other cultures (current and past) from a variety of points of view.

2. Examine and develop their own values.

3. Understand the values and experiences of others, leading them to an ability to respect and to cooperate with people whose lives and perceptions are different from their own.

4. Reflect upon the meanings, implications, and origins of their actions and beliefs, and upon those of their own and other cultures.

5. Develop language skills (reading, writing and speaking both in native and foreign languages) appropriate to various situations.

6. Develop analytical skills which enable them to develop responsible and informed judgments and opinions and to act accordingly.

7. Develop aesthetic appreciation of the natural environment and of the products of mankind.

8. Become aware of their own creative potential and abilities.

9. Integrate their personal identifies and values with their professional, social and recreational activities. This implies:

    a. Developing a capacity to achieve a rich and diverse life once one has left college and is a part of the work force--in short, to prepare for lifelong learning.

b. Discovering ways to use leisure time, which has dramatically increased in recent years, in a productive and satisfying way.

The articles which follow present the arguments for the need for the humanities in all community college programs.

"The Humanities Track"

David M. Keller

There are those who give short shrift to humanities education in community colleges--especially in large institutions with large populations of culturally and economically disadvantaged students. They neither understand the community college nor the meaning of the humanities--yet many may be in positions to influence the shape of education in these institutions. Their argument runs something like this:

> Students at community colleges neither want nor need exposure to traditional humanistic curricula. The authors, composers, painters, and philosophers whose works are discussed in such traditional curricula have no relevance to disadvantaged students whose self-esteem is often low to begin with, and can only be damaged further by exposure to a tradition of western civilization that is intellectually very demanding and identified in the students' minds with elitism and oppression.
>
> Furthermore, the career opportunities available to such students render any significant contact with the traditional humanistic studies not merely absurd and useless, but potentially harmful. What possible application can the study of Plato or Dante, say, have to students who are for the most part being trained to be nurses, paraprofessionals in education and health, secretaries, or low-level accountants and computer programmers? Worse, might not such exposure raise false hopes in these students and teach them to be dissatisfied with the kind of careers that economic and cultural exigencies have destined for them?
>
> Students from such disadvantaged backgrounds whose extraordinary talents have enabled them largely to overcome these disadvantages will, of course, find places at more prestigious four-year colleges and will there be able to develop their promise fully and learn the traditional humanistic knowledge and skills that are appropriate to such professional careers as are enjoyed by lawyers, doctors, educators, diplomats, and high-level business executives. But for two-year college students whose skills suggest far more modest careers, should we not rather concentrate our energies upon training them for

> careers we realistically may predict they are destined to pursue? Whatever exposure to the humanities is offered or required should be based upon the works of relevant humanists in the popular culture, and should seek not to develop a coherent sense of western or world culture so much as to allow the students' own value systems to develop.

The persistence of this argument among educators is alarming, and must be refuted specifically and emphatically.

Even badly stated, the argument has at least the sheen of realism, liberalism, and compassion. It appears to argue against elitism, and to take a strong stand for the interests and needs of students, both personal and professional. In fact, I think, the argument's assumptions and effects may be precisely the opposite. I think it is illiberal and without compassion; and I think it is fundamentally elitist, and lacking concern or regard for students' interests.

What is most dismaying is that it unequivocally accepts (or is resigned to) the status of community college students as second rate. It accepts an image of students not so much as children, but worse, as children who will never grow up. It assumes that their potential for growth is limited and therefore says, in effect, don't tax them beyond their limitations, don't raise false hopes. It says, in effect, that community college students are not merely different in degree, but in kind, and that, therefore, the education they receive should similarly be different not only in degree, but in kind.

Jerome Karabel, writing in the *Harvard Educational Review*, has argued that "the community college, generally viewed as the leading edge of an open egalitarian system of higher education, is in reality a prime contemporary expression of the dual historical patterns of class-based tracking and of educational inflation." The community college, he maintains, holds out to its students the expectation of upward mobility while in fact it delivers an education that, for a variety of reasons, will not move students significantly up the social ladder. Karabel's argument is based upon impressive data, and I find it in general convincing.

My purpose here is, in effect, to examine and refute some of the educational rationale with which the community college student's status as a second-rate citizen has been maintained.

If it were true that all community college students have limited potential for growth, then the argument would have some merit, but no one, to my knowledge, seriously believes this to be the case. I accept that the *average* community college student's ability and prospects are significantly lower than the *average* student at an Ivy League college. I accept, too, that this requires adaptation in teaching methods. But I do not accept that these average truths give us anything like the truth about all students . . . .

[an] educational policy must be directed towards the needs of all students and not just towards the needs of the average student. If a sound background in the humanities is necessary and desirable for an Ivy League student, it is necessary and desirable for a community college student.

One of the features that distinguishes educational policy in America from that in almost every other country is the belief that students have a right to demonstrate their talents at almost every state of education. We do not, for example, segregate students in early adolescence into scientists and humanists nor into the college-bound and the vocationally bound, as is common practice in most other countries of the western world. On the contrary we recognize the right to a diploma and for the recipient to proceed as far as his or her talents and ambitions may allow. Open admissions is an extreme instance of such a policy.

I believe deeply in such a policy. But if it is to have any meaning, students must not be shunted off into vocational programs that have given up on the desirability to give them a sound humanistic background. On the contrary, if the community college is to offer its students a true educational opportunity, it must offer an educational program comparable in content and quality to that of prestigious four-year institutions.

However, many writers have come to question the value of the mainstay of the liberal arts curriculum--the humanities--to students even at four-year colleges, and the debate about career training, once the exclusive property of the community college, is now being heatedly waged within the Ivy League. When Jerome Karabel's article first appeared, we were scarcely into the recession that subsequently so badly damaged colleges and universities across the country, and now another threatens to do even more damage. When Karabel presented his data, community college students showed a keen sensitivity to their second-rate status and vigorously resisted efforts to keep them in vocational programs. Now, not only community college students, but also their more advantaged brothers and sisters at four-year colleges, are demanding vocational and career programs that will, in time of austerity, assure them jobs upon graduating. This is called "relevance." A liberal arts degree is often believed to be little better than a ticket straight to the unemployment line. For those old enough to remember the concept of a liberal education as the immigrants' ladder to success in the land of opportunity, this is a pathetically ironic condition . . . .

Paradoxically, the greatest boost to the humanists has come lately not from the ranks of the humanists themselves, but rather from the ranks of their traditional adversaries: that is, from among those in the sciences, business, and professional education. At a time when students clamor for curricula that will land them jobs or enhance their chances for admission to professional schools, a great reaction against pre-professional undergraduate programs has taken place. In large part, this has come as the result of a crisis in values in both the sciences and the professions. Precisely the moral failure of the Vietnam War that Professor McCordruck points to has led social technologists to question their neglect of the humanities, while an explosion in medical technology has required physicians to grapple with ethical questions which many feel unqualified to decide. Similarly, lawyers and businessmen, in the wake of Watergate, have had to consider both the failures of their systems of professional training and the role that their professions play in the cultural life of the nation . . . .

Accompanying the recent ethical and moral crises of the professions there has been a growing practical crisis. The very students who have pressed for more professionalism in their pre-professional training have begun to alarm their teachers in professional schools. It is now becoming common to hear professors of law, for example, complain that while their students are, if anything, smarter than ever, they are also woefully deficient in skills that are absolutely fundamental to the practice of law. They can neither read, nor write, nor think closely and clearly. They cannot sustain an argument. They are ignorant of even the most basic facts about the history of their society and so, necessarily, of the law's place within it.

To a large extent, the law professors' alarm reflects a phenomenon that everyone involved in undergraduate education has known about for some time: Students are becoming progressively less competent in basic skills. The reasons for this decline in basic competencies are plainly manifold, and can scarcely be blamed simplistically on the recent gains made in college curricula by pre-professional or career training. What is to me extremely significant, however, is that what we hear most frequently from professors in professional schools is a plea for greater emphasis not simply on basic skills, but on the liberal arts; the perception I find most often is not that students are less able to express themselves, but that they have lost contact with the whole body of cultural and conceptual knowledge through which to express themselves, and thus often seem to have nothing to express.

It has become a commonplace among those who study cultures that the language of a society literally embodies that culture. A language cannot be rid of its cultural components, because those components occur at every point within the language. And by the same token, a culture cannot be rid of its language. The language we call expository prose, which we seek to teach our undergraduates and with which we conduct most of our business, simply cannot be taught without attention to the culture with which it has evolved. For practical purposes, what this means is that a language cannot be learned unless one understands the concepts and assumptions that the language brings forth, for those concepts and assumptions are built into its very syntax and vocabulary. This overriding belief points, moreover, to a way out of the current debate between proponents of career education on the one hand, and proponents of the liberal arts on the other.

If it is true that a culture is inextricably bound up with its language, it also ought to be true that there can be no fundamental dichotomy between those charged with teaching pre-professional students how to write and those charged with teaching liberal arts students how to write: both kinds of students are presumably destined to enter the workforce of the same society, and therefore will need to master an understanding of that same society and a concomitant competence in its most fundamental skill, the ability to use its language. Unless, of course, the society is not fundamentally homogeneous. . . .

The question before us still remains, then, given the conflicts our culture has brought about (and that educational policies cannot resolve), how best can we prepare our students to enter that culture as educated working men and women?

Much of the present debate over career training versus the liberal arts is founded on a false perception of a separation between the values and methods of these two areas that is, in fact, much less wide than the intensity of the debate would imply. That bastion of the liberal arts, the prestigious four-year college or university, is no ivory tower. It has existed for a very long time in a relationship with that bastion of career-orientation, the business world, that can only be described as one of cooperation and stability. We are no doubt a conflicted society, but those conflicts occur within the domains of the career-oriented business world and the humanistically oriented academic world far more than between them. To settle the educational debate between career education and the liberal arts in favor of the one or the other will not, in my view, resolve the real conflicts of our culture. The task facing us is rather how best to enable our students to understand their culture, conflicts and all. I do not want to deny the student who seeks employment immediately upon graduation such an understanding; no more do I want to deny the student who chiefly seeks such an understanding skills that are necessary to competition within the job market. I see these aims not merely as largely complementary, but as organically intertwined. One cannot acquire the basic problem-solving skills necessary to successful careers without understanding what the problems are and how it is that our culture renders certain things problematic and others not.

A final objection should be put to rest. It can be argued that, in spite of claims that a solid background in the mutually dependent liberal arts and basic skills has positive economic value in terms of finding work, the emphasis placed upon the liberal arts as essential to career training (and all education in America today really is career education; after all, we do not have colleges for a leisure class) would contribute to a kind of educational inflation. If everyone reads Homer and Dante, then Homer and Dante certainly will not be of much help in finding a job. True. But that, in the final analysis, is scarcely a reason not to teach Homer and Dante. In the economic world, when a dollar loses value through inflation, that loss of value is absolute because a dollar has no intrinsic value. I believe Homer and Dante do.

"The Reserve Army of the Underemployed"

. . . In Europe there is rather wide-based agreement that dual systems of education are incompatible with democratic social and political institutions. The fuller integration of vocational and academic tracks, and of working and middle-class students, is the primary goal of European educational reform. In America, on the other hand, we are about to re-create the kind of dual system from which the Europeans are just now painfully extracting themselves. Vocational education bills now waltz through the Congress with nary a dissenting vote, supported by a smorgabord of usually competing interests including the President, George Meany, the Association of American Manufactures, and major black and Chicano groups. The U. S. Office of Education assumes this support will continue to grow, and predicts that by 1977 over 50 percent of all American high school youth will be in vocational education programs (double the 1972 figure of 23 percent).

Why is it that vocational education is acquiring such a grip on the American mentality? One can assume that the depressingly high teenage unemployment rate--and the resultant nightmarish apparition of masses of unemployed (black) juveniles roaming the streets--frightens decision makers into support of these programs. In fact, teenage unemployment rates seem to be the result of such factors as demographics (the baby boom has temporarily inflated the problem), individual choice (the youth will accept only part-time jobs), an overall shortage of jobs (due in part to the recession and to the large number of women competing with youth for part-time jobs), and racial discrimination (unemployment among black youths is twice the rate for whites). That none of the factors is susceptible to educational solutions has not deterred the supporters of vocational education.

Still, much of the support for vocational education is a response to real problems in the education-work nexus. There is doubtless a growing understanding among a large segment of high school youth that postsecondary education will not guarantee them good jobs, so they grasp at a program that promises early and easy occupational success. This promise of a well-paying job upon graduation from high school is especially seductive to minority, ethnic, and other working-class youth who have been taught to believe that they cannot succeed in middle-class institutions, such as four-year colleges. In fact, these disadvantaged youth are told that vocational training will get them a better job than they are likely to deserve.

The reality of high school vocational training is quite different. An evaluation by Beatrice Reubens conducted for Work in America showed that the initial employment record of vocational graduates in terms of income, job status, turnover, upward mobility, unemployment rates, and job satisfaction is no better than for students in academic programs--and, in the long run, is much worse. In addition, several critics have demonstrated that the skills taught in vocational programs are too narrow for a rapidly changing world of work; they are often obsolete before they are ever used. And because vocational graduates have been trained so narrowly and illiberally, there is little base for employers to build on with continuing, on-the-job training. Thus, tragically, vocational training is often a terminal learning experience, a passport to a dead end. . . .

Recently, Wellford Wilms conducted a study of the effectiveness of vocational training in community colleges and proprietary schools and found such training not vastly superior to high school vocational eduation. He found that only 16 percent of graduates who pursued semiprofessional or technical courses ever got jobs at that level. And eight out of ten graduates who succeeded in landing low-level clerical or service jobs barely earned the federal minimum wage. Wilms concluded that postsecondary vocational education, like its high school counterpart, "maintains class and income inequalities rather than overcomes them." Significantly, then vocational programs are not compensatory. If they are not compensatory, what is the rationale for their existence?

Even the above criticisms fail to question the claim of vocational educators that unemployment and underemployment are the result of the lack of specific skills. But this most basic assumptions about vocational education turn out, on close analysis, to be more contention than fact. As the government studies I cited in the May issue of Change indicate, most entry-level jobs do not require specific skills. Indeed, most skills required by jobs for high school graduates can be learned on the job in the span of a couple of weeks. Most employers end up doing the specific training themselves. Thus, the skills employers are looking for in graduates are not specific to a machine or an industry; they want young workers who can read, write, compute, pick up new skills quickly and eagerly, and interact cooperatively with others. These are the adaptive skills of liberal education, not the specific skills of vocational education. (Significantly, this seems true even for graduates and postgraduates of our universities. A recent poll shows that the primary complaint of employers about recent MBA graduates is that they cannot read or write satisfactorily.)

Finally, vocational education cannot be viewed as compatible with the new work values of the current generation. That vocational education is the handmaiden of an outmoded and inhumane industrial order is exemplified by the recent gift of a $5 million plant from the General Electric Company to the Cleveland school system in which vocational students are trained to work on an assembly line. In light of such a "gift," one is not inclined to apologize for John Holt's hyperbole that describes the American educational system as " . . . coercive, manipulative, and dishonest . . . it destroys rather than fosters independence, autonomy, curiosity, dignity, and self-respect. It is education not for freedom but training for slavery."

It appears that as long as preparation for work is the primary goal of education, the problems of underemployment will persist. This is because there is no imaginable future in which all jobs will be challenging for all workers. Since all jobs cannot be made into good jobs, this conclusion seems to point toward policies that break the expectation that education will pay off in good jobs.

One can, in fact, argue that education might be more "relevant" for work if it tried to be less self-consciously relevant. Even the new (and often progressive) notion of career education might subvert the important social, personal, and academic goals of education in an effort to "gear all education to the world of work"--the goal of career education as expressed by former U. S. Commissioner of Education Sidney Marland.

A career is more than a job or a series of jobs; it is the course of events that constitutes a life. (Indeed, career comes from the Latin word meaning course or road.) It is now widely accepted by psychologists that most people find life rewarding and satisfying when it is experienced as a continuous course toward fulfilling one's individual potential--both on and off the job. Beginning with John Dewey, a small number of American educators have built on this notion and have tried to make human growth the essential goal of education. It usually takes about 30 years between the introduction of an idea and its wide implementation, and Dewey's concepts seemed about ready to achieve acceptance in the late 1960's, finally having shaken off the crippling effects of three decades of misinterpretation and misrepresentation by his friends and foes alike. Then the economy turned sour. Now, with unemployment increasing, vocationalism has again reared its atavistic head, and learning for life again is attacked as an unrealistic luxury. The shame of the situation is that education for growth is not a luxury. Indeed, in a time of unemployment and underemployment it becomes a necessity.

Kenneth Hoyt and a small band of humanistic vocational educators now argue that career education should be for life, not just for work. In keeping with Dewey, they suggest the need for a curriculum and pedagogy that would deal with the important and terrible problems of underemployment by imparting to students the tools they will need to grow throughout life. In this view, career education can deal with the unemployed self by encouraging learning through experience. This means that the schools would prepare youth for their life careers by building a basis for future growth. With such a background, as one grows older one knows how to look for stimulation and how to find rewards both in one's leisure and in one's work. In other words, one has learned the joys of learning how to realize these. One has learned how to put one's unemployed self to work in any situation . . . .

. . . Dewey and his contemporary Alfred Whitehead argued that education should be based on experience or self-discovery. They showed that acquiring a specific skill without understanding its theoretical background was not learning, because the knowledge could not be later used when a problem was presented in a slightly different context. At the same time, theoretical knowledge is useless and quickly lost by all but the brightest if it is not acquired in the context of a practical experience. Thus, for education to have later value for work and leisure, what is required is the marriage of liberal and technical education. Whitehead argued vigorously for technical education, but by this he did not mean that students should acquire specific vocational skills in the classroom. To do so, he argued, would lead to a society of bored, unproductive workers "full of unpractical revolutionary ideas." If a nation fails to give liberal skills to all workers, "society will then get what it deserves." He added: "I am only asserting the principles that training should be broader than the ultimate specialization, and that the resulting power of adaptation to varying demands is advantageous to the workers, to the employers, and to the nation." . . .

"The Humanities and the Adult Student"

Lois Lamdin

There has been a great amount of hoopla lately about the adult student, who has come to be seen as the demographic nostrum to cure us all of bankruptcy and despair. To date, the primary response to this "new" student has been a proliferation of continuing-education courses and an outcropping of weekend colleges and branch campuses plopped down in libraries, banks, and even shopping centers. With a certain amount of cynicism, colleges have made available courses in personal psychology, creative stitchery, and amateur weather forecasting, which tend to discredit the meaning of adult education; but only a few educators have seriously tried to determine whether adult learners differ from 18- to 22-year-olds and, if so, in what ways. Are the older students simply post-adolescents with bifocals and mortgages or a radically different group whose distinctive cognitive abilities, needs, learning styles, and academic goals represent a new challenge in higher education? . . .

The pragmatism of adult students is part of the bad news, though it can be turned to good account. Adults in their early twenties are primarily interested in training for new careers, and those slightly older, 25 to 44, may also be preparing for career shifts or advancement. Neither group is immediately sensitive to the personal values associated with study in the humanities. Apart from professionally oriented subjects, the courses that interest them have to do with hobbies and recreation (the arts, sports, travel), home and family living (gardening, child development), and personal development (physical fitness, personal psychology, investment strategies). Distribution requirements will send degree candidates into humanities courses, but the nonmatriculants tend not to be interested, or at least not until about the age of 45, at which time interest in credit or certification declines and interest in the humanities for personal satisfaction and cultural enrichment increases, particularly as students contemplate the leisure of retirement years . . . .

Over the past five years, my experience working with adult students, whose average age was 37, suggests that if we are flexible and imaginative we can still put the humanities back into the center of the curriculum. We can begin by restoring that much maligned word "relevance" to our vocabularies, without accompanying it with apologetic shrugs. Of course education must be relevant; it must have implications for the four fifths of a person's life that is spent outside formal schooling. Of course that are connections between history and tomorrow's headlines, between literature and life and death. We have, in our self-consciousness about "relevance," coupled it with "easy;" we don't wish to teach toward "easy relevance"--an intellectual crime that we seem to place on a scale with infanticide. But if we believe that the life of the mind and the life of external experience are intimately and indissolubly connected and that nothing that touches the one leaves the other unchanged, then we must proudly proclaim the relevance of literature and languages and philosophy and history.

I have seen, for example, the most turned-off business majors become totally involved in an American literature course that focused on the ethics and morality of business and businessmen as perceived by such novelists as W. Dean Howells, Dreiser, Sinclair Lewis, Sherwood Anderson, Fitzgerald, Marquand, and Joseph Heller. I have seen a group of human- and community-services students arguing passionately about the meaning of Wordsworth's "Intimations of Immortality," despairing over the social philosophy that kept Oliver Twist institutionalized, weeping over Lear and Ivan Ilyich. These students understood the works on the experiential level that most traditional college-age students simply cannot reach and from which many of us are barred by overfamiliarity and intellectualization.

What we might do immediately for adult students is what many of us have been proposing we do for all students; that is, to rethink the way we teach the humanities. In literature, for instance, there has been an implicit hierarchy in our concerns: a progressive order of attention representing an increasingly sophisticated set of analytical abilities. Crudely stated, these would be (1) the thematic content of the work--what it is about, the universal concerns it embodies; (2) the context out of which the work arose--the nature and intent of the artist, the intellectual climate of the times, the historical, sociocultural milieu; and (3) the complex of aesthetic concerns that not only illuminate the content but have to do with the specific genre and with art itself. As our professional interests over the past 30 or 40 years have centered increasingly on the third aspect, the aesthetic, we have run the risk of alienating students from the poem or the story. As we pursue our challenging but fairly abstruse concerns among the proliferating "isms" of literary criticism, much has been lost that connects students and literature in a vital, humanizing way. The continuum from theme to context to aesthetic concerns should probably be modified for most undergraduate students, but we may find, particularly when the new adult student population is considered, that the initial point of entry, the theme or universal concern embodied in the work, is also the culminating point. Indeed, Jerome Bruner's figure of the spiral may be the image of choice; students, having gone from theme through context to aesthetic concerns, can be led back to theme at a higher level, reexperiencing the meaning of the work with an enriched awareness of how structure and texture have shaped their responses.

Similarly, we must stop thinking of interdisciplinary studies as a dilution of essence and begin thinking about them as the essence itself. Adults, bringing with them their own perspectives based on a broad experience of life, are not only more open to interdisciplinary studies but predisposed toward the integration of knowledge and impatient with what they see as artificial academic separations. They will insist on connecting the study of Huckleberry Finn with what they know about slavery, child psychology, the geography of the Mississippi River, and the economic impact of the steamboat in nineteenth-century America. They question the family and social environment of Jane Austen's small country towns; they quote existentialist philosophers when reading French poets. The passion for integration informs their studies, and it is the joy of putting the disparate pieces together that they--and we--call education. For older students seeking synthesis of what they know, what they are learning, and how they will live, the interdisciplinary mode satisfies both the short-range goals on which they insist and the longer-range goals toward which we as educators strive . . . .

It is well to remember that what students can learn in four years of education, or six, or eight, is finite and cannot even begin to embrace all the possible ways of knowing, the various kinds of

> meaning. But if we truly believe that study in the humanities can help develop critical reasoning skills, imagination, aesthetic awareness, enhanced appreciation of humanistic values, if we perceive and project the humanities as challenging, liberating, and absolutely relevant to the lives we lead, then we may indeed restore the study of these subjects to the heart of education.

Recently there has been much ado about the drift away from a strong liberal arts/humanities component as an education requirement. Some of the most articulate and effective support for such a component in occupational programs comes from vocational educators. One such defense is to be found in the article, "Is There Life After Work?" A second article details a program at Clinton Community College which effectively integrates the liberal arts with skills courses in an occupational degree. It can serve as a model for institutions in which such an approach does not exist or is called into question.

"Is There Life After Work?"

Marvin Feldman

> I believe the time has come for vocational educators to make a renewed commitment to the liberal arts, and assume the leadership in advocating vocationally irrelevant education.
>
> I believe America's vocational educators might write educational history by helping to rehabilitate the liberal arts and the fine arts in the public consciousness. We may be in a better position to accomplish that rehabilitation than explicitly liberal educators.
>
> Let me first review some definitions. We've come to distinguish between the practical arts, the liberal arts, and the fine arts and thought of them as separate and incomparable. All of them--not just the liberal arts--are liberating, but in different ways.
>
> The practical arts liberate people from a helpless dependence--and this has given our vocational educational mission a special urgency.
>
> The liberal arts are the arts of meaning. They give students a sense of context and continuity. They liberate them from a sense of isolation and futility.
>
> The fine arts are the art of transcendence. They teach that man can create more than he can comprehend. They liberate students from what is only liberal.
>
> The American educational tradition has developed in a way that has made these three disciplines competitive. At the very least, their right relationships have become badly blurred.
>
> Higher education was, originally, frankly elitist. Right up until the American Revolution, Harvard students, for example, were listed by social rank. In those days, common people were flatly forbidden

to "walk in great boots" or otherwise imitate the behavior of their betters. It was a rigidly hierarchical society. Colleges educated a tiny elite destined for the ministry or the professions or for the easy responsibilities of class and privilege. The education provided was, in its essentials, a liberal education. One learned skills in other ways.

But as the democratic tradition blossomed in the United States as it had blossomed nowhere else in the world before, more and more people aspired to more and more education. And the model was the kind of liberal arts education intended for a tiny elite--many of whom had no need to earn a living . . . .

But as America democratized, the mark of the new mass nobility became a college education originally intended for the indolent or for the professional scholar. In 1900, 200,000 students went to college. Last year, the figure was 8,000,000.

But a vocationally impractical curriculum simply did not suit the real-world imperatives of the new masses. And so somewhere along the line--regrettably--liberal educators began to make an uneasy, tormented case for the relevance of irrelevant education.

The consequences have been disastrous--for the great liberal tradition of education and for millions of students who have either been sold mis-labeled practical education or seduced into believing that liberal education has a vocational relevance that it simply does not, cannot and should not have.

Now, as a secondary consequence, the culturally indispensable liberal tradition is being discredited because in practice it fails to do what it never should have been represented as doing. And we vocational educators are witnessing an unwelcome reaction against liberal education.

The situation has grotesque consequences. We read in the papers that thousands of young people are "over-educated." How can a civilized person know too much? How can the common man who struggled for centuries for the leisure that would free him from his exhausting struggle for survival for some contemplation and personal civilization--be "over-civilized?"

It is absurd. A student can know more than he or she needs to know to program a computer or sell an insurance policy or manage a supermarket, but be "over-educated?" The word is to me, as an educator, an obscenity.

In a puzzling, perplexing, heart-rending book called What Went Wrong?, an English craftsman writes about British working people who have achieved all the material ambitions they sought to achieve half a century ago--and who now have no sure sense of purpose.

"Is there life after work?" is a question more and more people are asking; or is there only an emptiness to be filled by passive entertainments, recreational chemicals, and a bored indolence? Clearly, the rehabilitation of the liberal arts, adapted to the needs of a mass aristocracy, has become an urgent necessity.

The anomaly is that vocational educators are the best able to make the case for the liberal arts. We do not have to pretend they are vocationally relevant. We can say, more forcefully than the liberal educators, that they are vocationally irrelevant, but that they have a desperate importance of their own . . . .

Arthur Wirth, in his book about John Dewey and the right relationship of vocational and liberal studies, writes: "Dewey argued that the question of how to interrelate technical and liberal studies in American Schools was ultimately related to the question of what quality of life would obtain in technological civilization."

"Can a material, industrial civilization," Dewey himself asked, "be converted into a distinctive agency for liberating the minds and refining the emotions of all who take part in it?"

For almost a century it has seemed not, but now the industrial era is being displaced by something elementally different . . . .

Macrae sees large corporations evolving into "Confederations of Entrepreneurs." He believes "many of the things that have been run by some disciplined process . . . will need to be made much more entrepreneurial."

In other words, the economy is changing from one management mode to another. The possible social consequences are immense.

Thomas Jefferson hoped that America would remain a nation of independent farmers, and that hope was much more than a kind of sentimental pastoralism. He saw it as necessary to the maintenance of a durable democracy, in which the participants were financially and psychically independent, not "conditioned in their employment to some habit of subordination." . . .

In other words, Jefferson believed widespread economic independence through self-employment on the land was the best defense against a familiar tendency for democracies to degenerate into some form of tyranny.

The issue became perennial as industry, slowly at first, but in a great push after the civil war, displaced a once overwhelmingly agricultural society.

One economic historian of that phenomenon summarized the matter neatly: "Could modern technology expand the possibilities for creative power and human liberty, free Americans from drudgery and deadening routine, and bring them into closer communication with one another and with nature? Or might technology instead blunt people's imaginations and ethical sensibilities, alienate them from their environment, and perhaps even serve as a new instrument of tyranny?"

This was the issue--will the machine emancipate men or enslave them--and we may now be approaching a new resolution of it.

Now there is reason to believe that a newer generation of technology may enable not just physical decentralization, but a transformation of the customary bureaucratic relationships for more autonomous and entrepreneurial ones.

Let me give you just one tiny example of what the future may hold. The other day the Wall Street Journal reported that the Continental Illinois Bank in Chicago is using young mothers, retirees and handicapped people to do the Bank's typing via computer hook-ups. They're calling these people "Home Word Processing Clerks."

Computer terminals allow them to receive lengthy documents and other assignments, type them, then send the tape back to the bank where a high speed terminal prints the copy automatically.

This may be a glimpse of the future. These workers work outside the range of the bank's traditional supervisory apparatus. They are self-supervising. To the degree to which they control the pace and method of what they do, they are working in an entrepreneurial mode--and in a field that has always been a symbol of soul-shattering subordination.

It may not be possible, in other words, to move toward the Jeffersonian ideal--not as a nation of farmers, but as a nation of essentially autonomous, self-supervising, equal entrepreneurs, working within non-authoritarian coordinating enclaves.

For years, the Marxists have with some justification accused educators of, to quote one of them: "Creating the personality and cognitive traits that enable individuals to function effectively in bureaucratic work organizations."

Dewey's dream was different. He wanted an industrial education that would "prize freedom more than docility, initiative more than automatic skill, insight and understanding more than the capacity to recite lessons or to execute tasks under the direction of others."

So now history may be catching up with Dewey's vision. The idea of an amalgam of liberal with vocational education ran against the grain of the apparent requirements of the industrial era. But the post-industrial era may permit--may in fact require--a greatly enlarged vision of the role of education in the lives of working people.

"Can Liberal Arts and Occupational Education Get Along?"

Arnold C. Davidson

The language of the business world has found its way to the campus. Students are now called "clientele" or "products;" instruction is now a "delivery system;" department chairpersons, deans and presidents are "managers;" and educational institutions are measured by their "in-puts" and "out-puts." Academic institutions are capitalizing on more than just the language. They are adopting the techniques employed by the business world as well. One of the more successful practices adopted by educational institutions is management by objectives. These factors seem to indicate the walls between business and education are breaking down.

Academic traditionalists often feel distrust or antagonism toward business practices and occupational programs. But a deep regard for the liberal arts need not mean unadaptability to contemporary demands. Nor does the inclusion of an occupationally oriented program mean the dilution of liberal arts courses and programs.

In Clinton, Iowa, several major industries have played an active role in the curricular offerings of what was once a highly traditional, liberal arts two-year community college. Clinton Community College's (CCC) program, initiated four years ago, is called Management and Supervision Development. Its purpose is to wed theory and practice, the ideal and the real, the classroom and the workroom, a concept about which Grant Venn states:

> "Over a wide range of occupations in the new technology, job entry and upgrading become increasingly a matter of education; more of what is basic in successful performance in today's occupations can best be taught within formal educational frameworks."

The business and industrial community of Clinton consists of a number of local, national, as well as international business enterprises. Supervisors and personnel directors of several of these industries came together to explore the possibility of initiating a program designed for employees who have been promoted recently or were preparing for promotion. With the help of an advisory council consisting of college personnel and local industrial representatives, a curriculum was designed to meet this objective . . . .

The curriculum provided a broad foundation of knowledge that would assist future supervisors and managers in interpreting policies to employees, setting work goals, and improving communications, as well as motivating subordinates . . . .

Curriculum--Relating Theory and Practice. . . the students in the Management and Supervision Development Program receive instruction in the theories of marketing and distribution, labor problems, communications, government and its role in business, and industrial psychology. The direct relation between theories and their application is made possible through practicums, which are actual on-the-job visitations by the instructor and the job supervisor . . . .

Earlier, I mentioned the "danger" of diluting the humanities component in this kind of program. This has not happened in the Management and Supervision Development Program. Because adult working students have a tendency to view the humanities as "frills," unrelated to their workaday life, the Management and Supervision Development offers a certificate program on just the core requirements (see Table 2). Those, however, who wish eventually to pursue a four-year business degree can do so with the associate of arts degree the program offers. But those who are interested only in the management core courses need not take two years to finish the program. In almost every instance, however, students in the program have become "converts" to the liberal arts component.

Table 2
ASSOCIATE IN ARTS DEGREE
General Requirements

English	6
Speech	2
Humanities	8
(From two or more of the following areas: Literature, Foreign Language, Fine Arts, and Western Civilization.)	
Social Science	8
(From two or more of the following areas: Sociology, History, Government, Economics, Psychology, and Anthropology.)	
Science	8
Mathematics	3
Total general requirements	35

CERTIFICATE DEGREE

Supervision I	3
Supervision II	3
Labor Relations	3
Basic Accounting	2
Marketing	3
Communications II	3
Practicum I	5
Seminar I	2
Management Problems I	3
Management Problems II	3
Total management core requirements	30
Total to graduate	65

The Humanities--More Than Frills. E. J. McGrath once stated that "All programs should include a sufficiently broad component of general studies to prepare students for the responsibilities outside their profession." That is a humanist's point of view: but the industrialist Irving Bluestone, vice-president for United Automobile Workers, has stated the same message. He says that, "As we couple the idea of human development at the workplace with a humanistic definition of productivity, we must arrive at a different--if not altogether new--concept of the relationship between management and labor."

The new relationship emphasizes the dignity and worth of the individual. A person is able to see himself or herself not merely as part of the industrial machine meant to increase productivity, but as a part of the human race with a "sense of belonging and sharing that comes from participating in the society of others." The humanities, seen within the context of the student's life at his or her place of work, becomes more than frills to be tolerated for degree requirements.

It seems fitting, therefore, that courses in music, art, philosophy, and literature be part of the Management and Supervision Development Program. These courses are taught by the regular staff whose orientation and philosophical bent are not changed to accommodate an occupationally oriented program.

At a recent Chamber of Commerce education committee meeting, the personnel director of one of the local industries, said:

> "Something is happening to the boys (students in the program). Instead of just mouthing off, they are now questioning their own position on a lot of issues. They're thinking, reflecting. They're beginning to have a little class!"

A certain kind of transformation occurs in the students when they take the liberal arts component of the Management and Supervision Development Program, something which is not at once measurable. They do, in fact, begin to think and question.

The comment was a compliment to the program and to the students. Because of the success of the Management and Supervision Development Program, business/industry and the academic community have formed a positive and perhaps lasting relationship.

One result of all of the discussion about the role and relative emphasis between occupational courses and liberal arts/humanities courses in the curriculum has been a realization that in most community colleges the curriculum is a shambles. There is seldom sufficient coherence to the curriculum, and it is generally the liberal arts/humanities component which is in most disarray. If the purpose of a liberal arts/humanities education is to expose students to a number of courses in unrelated areas, then the current common arrangement of distribution requirements is adequate. If, on the other hand, the purpose is to provide students with an integrated view of human culture as a basis for continuing learning and action, it is far from adequate. This realization is leading educators and others to discuss what a general education should be, how it relates to the concept of a liberal education, and what the role of humanities in such an education should be.

The general trend of this re-examination has been an affirmation of the need to include a liberal arts/humanities component in occupational degrees, but also to recognize a need to include courses in such things as computer and scientific literacy and the basics of business in the arts and sciences degree. The following article presents one such model degree plan for consideration.

"General Education in Community Colleges: Now and in the Future"

William E. Piland

> The concern for a reassessment of general education has been voiced by a number of educational theorists in recent times. Sidney Hook wrote that "the real question that must be grappled with is what a liberal generation education should consist of, not whether it should be part of the prescribed curriculum of higher education." Mortimer Adler talked about the disappearance of the broadly educated generalist and gloomily noted: "During the last few years, my concern about the state of higher learning in America has reached the panic stage, and my hopes for the reform of the American college and university have dwindled to the state of despair. General Education is now a disaster area. It has been on the defensive and losing ground for more than 100 years. It represents the accretions of history more than a thoughtful concern for specialized current needs."
>
> General education in community colleges falls prey to these same criticisms. In far too many situations, the general education offerings copy those of senior colleges and universities. In fact general education in many community colleges is not viewed as a program; rather it is perceived as a series of courses, usually unrelated to each other, which are distributed within four or five broad categories and must be completed by students to receive one of the college's associate degrees.
>
> The term general education is, in many ways, an amorphous one. Strictly defined it means education dealing or concerned with universal rather than particular aspects of education. Such a definition is meaningless in operational terms. A more workable definition is "that aspect of the instructional program which has as its fundamental purpose the development and integration of every student's knowledge, skills, attitudes and experiences so that the student can engage effectively in a lifelong process of inquiry and

decision making." The subject matter provides knowledge which will directly help the student cope with a complex changing world. And finally, the knowledge to be gained increases the options for action and thereby extends the student's freedom to choose wisely.

General education at many community colleges is divided into four broad areas:

1. Communication Arts
2. Social Science
3. Science/Mathematics
4. Humanities

Within these four areas are a plethora of individual courses which comprise the general education component of a student's education. Typically, for the A.A. and A.S. degrees, a range of from 28 to 40 credits from the four areas are required for graduation. Eighteen to 24 general education credits are often required for the A.A.S. degree. A requirement of one or two composition courses is common. Sometimes no specific courses are required in any of the four areas for an A.A. or A.S. degree.

General education is a course-by-course, fragmented approach. An ever increasing number of courses, which may or may not be related to each other, are offered to students as general education and students pick and choose a certain number from this smorgasbord to meet the requirements needed for graduation . . . .

Faculty and administrators do not often think about a program for general education. Attention and emphasis is given to the occupational, transfer, or, to a more limited extent, the continuing education programs. General education is thought to result from electing various courses from four or five broad clusters of disciplines. No doubt, the discipline orientation and organization of community colleges cause a lack of concern for, and commitment to a comprehensive general education program for all students.

A common core of fundamental learning experiences can be identified which would meet the basic general education needs of students at community colleges and provide a basis for additional study in a variety of disciplines. Students should be able to interrelate knowledge within a broad area and perceive the implications this integrated knowledge has for them and for the world in which they strive to survive.

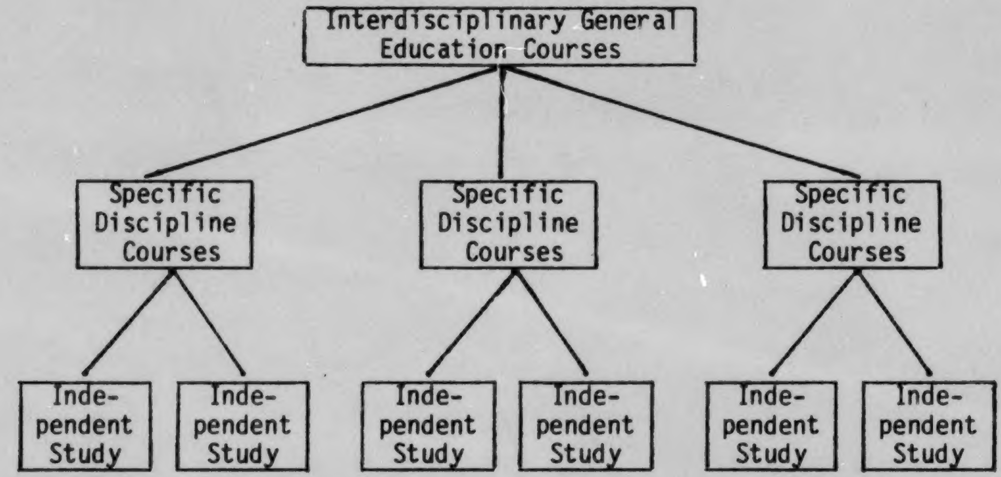
A first step in developing a common core of general education learning experiences is to identify goals and objectives . . . .

Involvement in identifying appropriate goals and objectives in general education should involve a broad base of people within the college community. One approach is to establish a General Education

Task Force comprised of faculty, administrators and students from those discipline areas that traditionally contribute to a student's general education and representatives involved with the community college's vocational programs . . . .

The future look for general education in community colleges is illustrated in the General Education Program Schematic. This approach includes eight important concerns as follows.

GENERAL EDUCATION PROGRAM SCHEMATIC


Interdisciplinary General Education Courses
Specific Discipline Courses
Specific Discipline Courses
Specific Discipline Courses
Independent Study
Independent Study
Independent Study
Independent Study
Independent Study
Independent Study

The hypothetical program would involve the following eight components:

1. Developing Student Learning Objectives . . . .

2. Using an Interdisciplinary Approach for General Education . . . .

3. Team Teaching Within the General Education Program . . . .

4. Community Involvement as Part of All General Education Offerings . . . .

5. Career Awareness/Information Integrated with General Education . . . .

6. Basic Business Education as Part of General Education . . . .

7. Developing Computer Literacy as a Part of General Education . . . .

8. Capping General Education With Independent Study . . . .

In the process of examining the total curriculum, college faculty have realized that the values which they perceive as emanating from the liberal arts/humanities are not necessarily accessible to all students in traditional discipline forms. Consequently faculty have done a great deal of innovative curriculum development over the last ten years. Washington State Community College faculty members, under the impetus of the Community College Humanities Project have been especially productive. Summaries of these curriculum products are included in another part of this document. In addition, good short reviews of recent developments in other states which might serve as models are included in:

Cantor, Harold. "Reintegrating the Humanities." Change, October, 1978. pp. 55-56

Beckwith, Miriam M. "Integrating the Humanities and Occupational Program: An Inventory of Current Practices." Community College Review, Vol. 9, pp. 57-64. Summer, 1981.

"Integrating Sciences and Humanities." The Forum for Liberal Education, May, 1979.

Crandall, Deborah and Elizabeth Rinnander. "Interdisciplinary Humanities: Sources and Information," New Directions for Community Colleges, No. 12, Winter, 1975, pp. 95-102.

Other programs and courses of interest are to be found at:

	Contact Person
California State, Fresno (Business and Humanities)	Dwayne G. Schramm
University of Florida, Gainesville (Health Professions and Humanities)	Ronald A. Carson
Dartmouth College (Ethics in the Curriculum)	
Whitman College (General Education Program	Edward E. Foster
Valencia Community College (Interdisciplinary Humanities)	Louis Schlegel
Los Medanos Community College (General Education Program)	Charles Collins
Mohawk Valley Community College (Interdisciplinary Humanities)	Harold Cantor

As we revise the humanities curriculum, we must consider not only what is appropriate for current students but also how to introduce the humanities to more people. (For example, read Emanuel Fried's discussion of the results of a special program for auto workers, "Factory Workers and the Humanities.") If the humanities have values which can create a better society, an even wider audience than is traditionally part of the community college population must be reached. This implies that humanities faculty must act upon what they believe and consciously assume the role of catalysts for social change. They must become "advocates at large" for the humanities.

FURTHER READING

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VII. THE FUTURE OF THE HUMANITIES

"Not long ago it was conceivable that some day an humanities instructor would look up from his yellowing lecture notes, slowly close the text and walk quietly from the empty classroom; the last humanities student having passed from the scene. What is worse, it might have been years before anyone noticed.

"Most of us today would have difficulty in defining humanities and, if pressed, would have even more trouble ascribing specific values to them. Little wonder then that they have fallen into such disarray. In an age which placed great emphasis on systematic, data-oriented solutions to problems, an entity which could neither define what it was nor identify the reasons for its existence beyond broad generalities, was easily cast aside as irrelevant. Management by objectives, operations research and their derivatives became the buzz words of the era and the objectives had to be measurable at that. There was a presumption abroad in the land that the application of quantifiable industrial and technological models to the social institutions of government and education would soon set things right.

". . . But if faith in technological fixes dies hard, so do the humanities, and reports of their demise may very well have been premature. There apparently is developing slowly the realization that because something can be done it does not necessarily follow that it should be done, and coming to grips with the SHOULD of things is much more difficult if the necessary skills have been allowed to atrophy.

"Acceptance of technological solutions implies a willingness to assume the underlying principles have been carefully worked out and agreed upon. For example, based on every commonly accepted premise, there was no way the United States could lose the struggle in Vietnam and presumably a country such as ours, founded on lofty principles, would not engage in something which was morally indefensible. No computer would have predicted failure, no matter how skillfully programmed. If we couldn't lose, we must be right.

". . . What we seem to have lost sight of is the concept of 'the whole.' We tend to focus on immediate while losing sight of enduring values. We concentrate on earning a living while neglecting what it is we want to live for. We jog to keep fit as if it were an end in itself. Our material possessions are unparalleled, our spiritual resources verge on bankruptcy. We lack balance, and the key ingredients which we miss are to be found in the humanities.

"The time is right for a humanistic renaissance. People can be convinced of the usefulness of humanistic knowledge and the heightened powers of observation and analysis which accrue through the process of humanistic inquiry. They can be convinced that the humanities are a branch of knowledge both relevant and rewarding. Our task is

> to perceive these imperatives; to shape and form them into recognizable, appealing concepts; to articulate them clearly, to dispense them broadly; to re-establish them in their rightful place. That is the challenge facing higher education today."

As articles in the earlier sections indicate, David Story's challenge is being met in a variety of ways. The door has not closed. The lights have not been turned out. But fewer of the yellow lecture notes remain. Humanities faculty are facing the democratic challenge of bringing the humanities to everyone with renewed confidence and commitment--and with new ideas. While it would be hard to predict precisely what the future of the humanities and/or liberal education will be, certain trends, as summarized in the following article, may give us some sense of the directions in which the curriculum may move.

"Seven Trends in Liberal Learning"
Clifton F. Conrad and Jean C. Wyer

> With issues of liberal education placed high on their agenda, many colleges and universities have begun to make both major and minor changes in their programs of liberal education . . . .
>
> One of the most publicized trends of the last two or three years has been the movement back to a required, integrated group of courses or experiences, usually designed to implement the ideals and goals of liberal or general education. Studies conducted shortly before the emergence of this trend indicated a relaxation of formal requirements and a corresponding increase in student elective freedom and coursework within the major area of study. This pattern, combined with the seeming lack of intellectual coherence and mission of the curriculum as a whole, has led to both predictions and explanations of the demise of the liberal arts by a variety of commentators.
>
> The recent surge of interest in liberal education--whether or not it is regarded as an indication of "revitalization" or as yet another twist in the liberal arts' hundred-year-long "death struggle"--is historically typical and to be expected.
>
> Interestingly, broad societal trends have been used both to support and critique (rather than explain) the increase in the prescribed component of the curriculum. The dramatic increase in the number and diversity of students, the expansion of knowledge, the pluralistic and democratic structure of American government and society, and the heightened concerns for human rights and ethical behavior are some of the most frequently cited causes. However, the new programs ultiamtely seek their rationale not solely from modern-day realities but in some vision or ideal of the "educated person" and the "learning community."
>
> Defining "core curriculum" as that coursework which undergraduates pursue in common, Boyer and Kaplan proposed the outlines of a core curriculum in Education for Survival (1976). They argue that there

should be a new version of liberal and general education, required of all students, that is organized around the past, present, and the future, and culminates in a concern with the "moral and ethical considerations that guide the lives of each person." (pp. 76-76)

While the Boyer and Kaplan book received significant attention, much of the national debate of prescription (and integration) has evolved around the new Harvard curriculum, approved by the faculty in 1978. Undoubtedly, Harvard's adoption of a set of 80 to 90 courses emphasizing approaches to knowledge has broadened, if not popularized, the debate on general education and the core curriculum. An unusually diverse array of colleges and universities, however, had already instituted core programs. Perhaps the most well-known is St. John's College which, like its colonial predecessors, has a totally prescribed curriculum, but, unlike anything else in the past or present, concentrates exclusively on the great books, the classics of Western (and now Eastern) civilization. This content, in conjunction with open-ended seminars and shared-inquiry tutorials, has been the constant curricular structure at St. John's for over 40 years. Although certainly not the same extent as St. John's, the University of Chicago has also had a core of varying structure and composition since the late 1920s. More recently, many small private liberal arts colleges, including Davis-Elkins, Austin, and Marist, and some community colleges as well (such as Miami-Dade) have adopted core components, courses, or some other form of required structured experience into their curriculum.

A second trend in liberal education has been the surge of interest in relating the outcomes of liberal education to curricular programs. In Investment in Learning (1977), Howard Bowen offers a broad overview of the individual and social value of higher education. As a major work summarizing the disparate research in these areas, Bowen's book is a landmark in its pivotal concern for the effects of higher education.

This focus on the outcomes of liberal education is a new and intriguing element in the liberal arts tradition, with no easily identifiable ancestor. If the increasing sophistication of psychological measurement and the development of both behavior and conceptual analysis have made such a focus possible, falling academic standards, grade inflation, consumerism, and the call for accountability have fostered popular support for the efforts.

The outcomes approach has assumed two basic forms. Several organizations are attempting on a national scale to determine the overall effects of the college experience on the graduates and society at large, and are seeking to verify that colleges do achieve all that is claimed in their catalogues.

Competence-based education and the general concern for educational outcomes are directly linked to a third major trend, the redefinition of liberal education as process--and not simply content. In

1828 the authors of the Yale Report laid emphasis on the "discipline" of the mind and the "habits" of thinking. Indeed, the major figures on all sides of the liberal education debate of the twentieth century have looked on liberal education as ultimately concerned with the development of intellectual abilities.

In this century, Dewey is viewed as the major proponent of an education centered around skill development and problem-solving. On the other end of the spectrum, Hutchins and his colleagues in classical essentialism have focused on reason, theoretical and practical, as a uniquely human ability--in need of development as we search for the "good life" (Hearn 1972). Conflicts have arisen through differences in the structures and content utilized to develop human capacities; with the exception of those associated with the Great Books program at St. John's, no major twentieth-century figure in higher education has claimed "the accumulation of a fixed body of knowledge" as the primary goal of the colleges and universities.

The major calls for curriculum reform after World War II--Harvard's "Redbook" (Harvard Committee 1945), The President's Commission on Higher Education (1947), Bell's The Reforming of General Education (1966) and Missions of the College Curriculum (Carnegie Foundation for the Advancement of Teaching 1977)--have all emphasized the role of higher education in cultivating mental skills. It has not been until this past decade, however, that general education has abandoned heritage and survey courses (necessarily defined by their content) in favor of courses and experiences organized directly around thinking skills. Thematic studies, competence programs, and problem-solving courses are examples of this trend.

"Integration," "outcome," and "process," although intermingled trends, are easily identifiable. The fourth trend in the liberal arts curriculum, however, is difficult to articulate, and it does not easily proffer an identifying label.

The curriculum, especially the general/liberal education component, is being stretched beyond the traditional emphasis on reason and intellect. The old, sectarian liberal arts institutions were concerned with moral character, self-discipline, and a host of other behaviors, values, and attitudes, but their development was either inculcated through the total experience and community of the institution or aided through the rigorous intellectual endeavors within the curriculum.

The first recent group of proposals for changes in this component came from those who wished to promote growth both within and outside the traditional cognitive-rationale realm. The philosophy of "development of the whole person" gained substantial ground in the 1960s and by the middle of the 1970s had become the staple fare of liberal arts programs and institutions. Key proponents have included Chickering (1976), Cross (1976), and Brown (1972), the last of these a leading spokesman of the student personnel movement--a movement and profession that is premised on the notion of "development of the whole person."

These individuals and others have had a concern for the affective realm, emotional development, values awareness, interpersonal skills, as well as physical dexterity and ability to work with "things."

A fifth major trend, stemming directly from this expansion of our concept of intellect and the new concern for noncognitive growth, is the focus on values or moral education.

There seems to be a growing consensus among college students, administrators, faculty and the general public that some form of values education should be a component of general education (Carnegie Foundation for the Advancement of Teaching 1977, pp. 240-241). Recent societal events indicating a dramatic increase in ethical behavior and standards in this country are often cited both as a primary reason for, and explanation of, the renewed concern for values in the curriculum. There are, however, deeper historically rooted reasons stemming from the heavy emphasis that has been placed on value neutrality and objectivity, the twentieth century trend toward a purely relativistic stance on value issues, and the outright rejection of the value/moral realm as meaningless.

This concern for values is particularly fraught with misunderstanding and potential for great abuse. The confusion over terminology (values, morals, ethics) is only amplified by (a) the rapid proliferation of instructional methods (values clarification, moral reasoning, moral development, applied ethics, and so on) and (b) disagreement over appropriate locations for moral development (within the curriculum, student-teacher interaction, community atmosphere, residence-hall programs). Fundamentally the concern for values has assumed two forms in the curriculum. Some programs have concentrated on value postulates and underlying assumptions within the disciplines. Numerous courses and programs, especially those dealing with values in science and technology, have followed from this focus. Other programs have been concerned with the moral growth or education of the individual student. This latter form of values education is often more radical in its departure from the traditional modes of narrowly defined intellectual inquiry. It is interesting to note that the recent Harvard curriculum committee identified moral reasoning as an essential element intended to introduce students to important traditions of thought, make them aware of the intricacies of ethical argument, and to help them come to grips with particular questions of choice and value.

The development of new relationships between the liberal arts and the professions is a sixth trend. Historically, the liberal arts have been closely linked to the oldest professions of theology, medicine and law. Today, however, the balance is an uneasy one with academic specialists, broadly humanistic faculty, and proponents of career education each vying with the other for more influence in the undergraduate curriculum. Jerry Gaff (1980) writes:

> "A tremendous expansion of professional education has taken place in recent years in colleges and universities and has forced new definitions of relationships between liberal arts and the professions. This ascendancy of career education within the academy has paralleled the trend toward professionalization of work throughout society. One logical result of these shifts is that liberal arts courses are increasingly tailored to the particular interests and concerns of various vocational groups." (pp. 23-24)

A seventh, and final major trend in liberal education has affected all of higher education in the 1970s. This is, for lack of a better term, the "delivery system" of the curriculum: the degrees, credits, administrative structures, and calendar arrangements.

In many institutions, traditional credits and degrees have been retained. But new forms such as the continuing education unit, the A.A. degree, college level examination placement and advanced placement credits, the external degree, and nondegree programs are often offered on an optional basis. Although there is no standard terminology in the area of curricular support structures, there is general agreement that their overall effect on education practice is a powerful one that is often left unacknowledged.

There are several other curricular trends that have had some effect on liberal education. These include the spread of liberal education programs for adults. The emphasis on basic skills is another trend--an emphasis that often has been manifest outside the formal curriculum of learning centers, tutorial programs, and individualized learning experiences. Many core curricula contain requirements in composition and general mathematics, and the tested competencies of an outcomes-based program often include basic skills. A concern for the non-curricular aspect of liberal education has been concurrent with the development of the "whole person" philosophy and with the concern for noncognitive elements of education and individual growth. Experimental learning, one of the most innovative trends in higher education, has often been left aside in discussion of the general-education component of the curriculum . . . .

So sayeth the seers, but trends only show direction. They are reflective of what is, but not necessarily what should be. They are the product of individual efforts, not the determinants of those efforts. What the future holds for the humanities is dependent on what each of us do.

In reality, the overall conditions in Washington State which will have some influence on the humanities are probably favorable, at least if one looks upon the humanities as they have traditionally been regarded. The trend toward greater prescriptiveness involves serious consideration of what an educated person should be. Few would deny the humanities a significant role in this person's development. The fiscal difficulties of the state have already resulted in a contraction of curricular offerings. Since the humanities are at the core of the curriculum, this can only have the effect of forcing more, or at least a higher percentage, of the students into humanities classes. The effect of tuition increases, room and board increases, high interest rates, high inflation and reduced financial aid for the middle income student will result in more of the students who would normally go to four-year colleges and universities, now opting for community colleges. Such students are interested in college transfer courses and the trend toward greater prescriptiveness will require them to satisfy lower division humanities requirements before their transfer. Also, many of these students will be better qualified for academic work than those whose places they have taken.

All of this bodes well for the humanities in the traditional sense. The temptation for the humanist will be to regard this as one's "just due" and settle back into the self-satisfying routine they had enjoyed as the humanities began their slide toward becoming an endangered species.

One might be inclined to say, "Thus was it ever." But there are some lessons to be learned from the recent experience. In the first place, the humanities are too important to be taken for granted. The consequences of a society dominated by business, or scientific and technological interests, are frightening to contemplate. A humanities dominated society is virtually impossible to conceive of, but lacking the weapons to physically destroy the world and the technology to physically destroy the environment, a humanistic oriented society would probably be benign at best and vulnerable, both economically and militarily. What is needed, of course, is a balanced society and this is one in which the humanities play a significant role. This is not a role to be cast by others. It must be sought aggressively and played to perfection if the play is not to be a tragedy.

There are other things to be learned as well. The humanities are, by their very nature, strongly influenced by the past. But if there is to be a future, they need to influence it and be influenced by it. In other words, the humanities must grow, evolve and develop, and thereby avoid the need to be revitalized. They must remain vital within the context of a changing world. This means that the humanities must also change, building on what has been found to be good in the past but going beyond the limits of the past.

Perhaps the final lesson to be learned is that the humanities cannot ignore the consequences of current conditions, even if they superficially appear to favor the humanities. Those forced from access to the humanities were those last granted access to the promise of higher learning: the economically, academically, socially disadvantaged. A society is no less threatened by a deteriorating environment, or a "winnable" nuclear war, than it is by the failure to regard all of its people as significant. Here the humanities must play an aggressive role, even if politically unpopular. The humanists in community colleges must insist on making the humanities available to those who have been shoved out the back door of these institutions by a short-sighted social policy.

So much for the future. The trends not withstanding, the future is what we will it to be:

> ". . . if one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet with success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal and more liberal laws will begin to establish themselves around and within him . . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put foundations under them."
>
> H. D. Thoreau
> Walden, 1854

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SPEAKING FOR THE HUMANITIES

I. INTRODUCTION

Are the humanities important? What difference do they make in people's lives? What do people really think? How can we find out? Can't we ask them? Oh sure . . .

> "Hello, sir! I am a humanist. Please tell me why the humanities are important to you."
>
> "Don't be funny. It worked for Studs Terkel."
>
> "Hello, Mr. Terkel! Would you mind asking some people why the humanities are . . . "
>
> "Cut that out!"

That is not exactly the way it started, but it isn't all that far off, either. We did want to find out about what difference, if any, the humanities made in people's lives and there didn't seem to be any other way of finding out except to ask them. That was easier said than done, however. The first response we envisioned was, "Just what do you mean by the humanities?" That would have been the end of the interview unless we hid behind the all-too-common response, "Well, you know . . . "

We thought to counter the lack of a common perspective on the humanities by asking specific questions such as:

What book has made a difference . . . ?
Why do you go to poetry readings . . . ?
Why did you decide not to cross the picket line?
Should a reporter be required to reveal his sources?

That seemed to be a reasonable approach and we each agreed to devise one question and ask it of a representative individual. It was much more difficult than we had expected. The questions seemed artificial; the answers even more so. But the concept was sufficiently appealing for us to persist. Rather than abandon the concept because it was difficult to implement, we set about to refine the process and upgrade our asking skills. What follows is the result of the resolve.

Although falling short of our aspirations, we believe the collective result has real value. One emerges from the end of these pages with a enlarged "sense" of the humanities despite their ability to resist efforts to shape and define them into something recognizable by all. As one reads on, it is difficult not to be convinced that the influence of the humanities does exist and is generally recognized as important.

If anything, the effort has convinced us that it warrants further development and expansion. The questioning must lead into the ghetto and into high office. The elderly person staring vacantly into the depths of the ward in the nursing home may be comforted by visions which could only have their origins in the humanities. The lawyer wrestling with an ethical dilemma in the silence of his office might not have recognized the problem had it not been for the humanities. These are areas for further exploration, but they will benefit from the experience gained in coming as far as we have. Although the next iteration will be done on a grander scale, it will not be more difficult.

But one has to begin someplace. We had a concept and some less-than-satisfactory experience in testing it out. What was needed, we felt, was something to give it focus. It emerged from our discussions and our preliminary experiences as "The humanities and the long view." This would be the starting point and would provide a provisional direction for the interviews. It also suggested a framework for organizing and presenting the materials. We then needed a working statement against which to develop the questions and to evaluate the responses. It was drafted as follows:

> "Preliminary interviews suggested that people were concerned about differences between short term and long term perspectives and how they were often in conflict. There followed an identification of certain values upon which people base their lives, values which relate either to what will happen tomorrow or to what will happen in the more distant future. Quite often the immediate pay offs were expressed in economic terms or in terms of social status. Our informants observed that the humanities remind us of other values than ones that guide us in day-to-day matters. The humanities help give us a greater perspective on life and we conceive of more options for the future. If our perspective is narrow and short-sighted, based entirely on the immediate, our lives lack form and direction. Having a long-range view of where our lives could be going gives us a blueprint that can help to achieve more of what we want from life.
>
> "The twin legacies of the 60's and 70's--the "me" generation and the "now" generation--illustrate an infatuation with immediacy (the McDonald's Syndrome). The media won't let us forget that we can have it now if we want it. What has happened is that the "me" has prevented a nurturing of effective personal relationships. We are being conditioned to care less about our fellow human beings than we do about any single thing that might gratify ourselves.
>
> "Another danger occurs when the technology designed to make our lives easier forces such changes upon us that we cannot cope with the incessant flux. The humanities and the long view of life it fosters, the view that perceives other ways of looking at things, emerges as an answer.

It was this hypothesis that our questions would be designed to test: The humanities do make a difference by helping people give form and direction to their lives.

We decided to frame most of the questions in such a way that a definition of the humanities was not required. If the responses called the humanities into play, it would be up to the interviewers to recognize them as such. If they failed to so, that would also be noted. Two of the questions sought to explore individual conceptions (or misconceptions) of what the humanities are. It will come as no surprise that the responses varied greatly.

Eventually, a basic set of 12 questions was developed. In practice, some worked better than others. Some didn't work at all (this was indeed a learning experience). It also often happened that the questions only served as a place from which to start. The interview proved to be organic and took on a direction and character of its own. Nevertheless, the following questions provided the basic structure for most interviews.

1. How did you decide to become a __(occupation)__? Are you satisfied with what you are doing?
2. What do you consider when making a decision about __(job-oriented)__?
3. What helps you understand people at work?
4. What do you like to do in your spare time?
5. Do you feel there are any gaps in your total education?
6. What was your most useful experience from your high school or college years?
7. What one person has influenced your life? How? Why?
8. How would you describe a successful person?
9. Do you perceive any differences in your values and those of your parents?
10. What does the term "humanities" mean to you? How would you describe a humanist?
11. What, if anything, do you feel is lacking in your life?
12. What part in your life has your exposure to the humanities played?

An expanded list of questions was developed to accompany 35 letters sent to people whose names had been submitted by humanists in the community college system. Appendix A consists of a sample letter sent to these individuals. If the recommending person also suggested specific questions to use in the interview, these questions were announced in the third paragraph of the letter. Appendix B lists 43 questions broken into seven broad categories so that the reader might gain a sense of the areas the interviewers were interested in covering.

We now had a theme and a way to proceed. However, time and geography would impose limitations. For example, the basic charge was ". . . to obtain a series of statements by individuals from all walks of life about the values of the humanities with specific reference to their own lives." Hence, it was hoped that the interviews would represent a "cross-section of humanity." While this has been accomplished to a certain degree, no claim is made that what appears is a valid sampling from a statistical point of view. There are gaps. For example, there was a desire to interview top political and corporate figures. There was also great interest in interviewing more people in specific occupations and trades. Neither was possible, but even with these shortcomings, more than 70 interviews were conducted and they covered a wide age span and included blue and white collar workers, company owners and managers, students, professionals, homemakers, and unemployed and retired persons.

The majority of the interviews were in the form of in-person meetings, preceded in most cases by a call to describe the project and make arrangements for the interview itself. The sessions were tape recorded and transcribed later. A number of people were also interviewed by phone. If permission were granted, these conversations were also tape recorded. In all cases, it was understood that permission included the right to quote directly, to edit for clarification, and to use the name of the person interviewed, although permission to use names was not always given and in the end we decided not to use names anyway. A few of the interviews consisted of written responses to questions posed by the interviewers. The resulting interviews may not represent a perfect cross section of America, but they do provide a glimpse into how the humanities have influenced lives. There is a strong idiosyncratic quality about the responses, but that may be one of their strengths. Whatever the shortcomings of the process, the net result is wonderfully human. It would be difficult to deny that.

It would equally be difficult to prove that the set of people selected for interview purposes were carefully screened to assure equal weight between those "for" and those "against" the humanities. What was sought were fresh ways of perceiving and articulating the value of the humanities. Most people who were approached for interviews had come into contact with the humanities in an academic context at one time or another. Some were students currently enrolled in humanities courses, others had been students. Some had been exposed to the humanities late in life, others from the beginning. Many different perceptions of the humanities emerge from the interviews. One group-interview of five Elderhostel students concerned itself for the better part of an hour with just exactly what "the humanities" referred to.

We were also very much aware that anyone who has interviewed people has had to confront the tendency of leading the respondent to say what the interviewer wants to hear, not perhaps what might be on the mind of the person. There is no avoiding the issue, the biases of the interviewer could not be totally eliminated from the interviews. That the project was looking for statements on the value of the humanities already predetermines the responses to a certain extent. However, a serious attempt was made to devise open-ended questions that while they necessarily moved in the direction of the positive influence of the humanities, nevertheless allowed the respondent full freedom to speak frankly. Some people were no doubt more conscious of the tape recorder than others--and hence, more cautious--but for most the machine didn't seem to be an important factor.

After quoting at length from three interviews illustrating the thematic organization used to group responses, this chapter proceeds to document passages from over 70 interviews and letters. One overwhelming challenge ensues, one that says something significant about the nature of the humanities, namely, that everything is connected. In the words of one advisory council member: "The humanities are at the core of everything." How then does one organize the material?

The moment a neat pattern or system of discrete categories appears, one is frustrated by the overlapping edges that persist. No organizational structure is therefore perfect, but it is hoped that the one used here makes some sense. Following the excerpts, we offer some conclusions about the humanities as revealed in the interviews.

II. AT-LENGTH INTERVIEWS

A. Personal Development. The following interview was much longer than what is presented here, but what remains captures the reality and vigor of the emotions that come out in the in-person conversation. Clander Valdez, presently a farmer and a student whose native language is Apache and Spanish, described in colorful detail his upbringing and especially his difficulties in being accepted by whites as well as his own abilities in accepting the domineering presence of a culture quite unlike his own. After a formal training that too often ignored basic educational needs, Mr. Valdez became a certified drug and alcohol rehabilitator. But he doesn't do that anymore, he says, because there are "people who are running it now [who] are far better qualified than I am." Clander Valdez knows who he is.

Q: "You have each foot in a different culture. How have you learned to live in a society away from the Reservation?"

A: "I have learned to accept the fact that you guys are white . . . . We want to coexist. We want to be treated as humans. We are not animals. We are not savages. We have our own beliefs."

Q. "Have you found that the humanities have helped you?"

A. "They have given me, more or less, a better outlook on how to deal with different people, their views and ideas. The way you act. The way we act. We're all human. We make mistakes. We act by instinct instead of logic. We stick our head out first and look at the consequences later. It's like going down the road about 90 miles an hour and you close your eyes. You're going to get in a wreck. That's how we live in the United States. Where are the human, moral values? Humanities has shown me why we do it . . . .

"The humanities and my culture have helped me by preventing me from committing suicide. I have learned how to deal with everyday living. I can meditate. I can get rid of all of my frustrations, all my problems. I can come out with a clean mind, clean body, clean soul. Then, I can pick them [problems] all up and put them back on my shoulder and work them out. It helps me be me. It helps me be an individual. It helps me deal with people. It helps me know my fellow man. It helps me love others and to understand why they do the things they do."

Q: "What happened to your original goal of getting off the Reservation?"

A: "My original goal was to become white. Where we have to wait each month for the government to give us food and a little bit of money, you guys go out every day and do things, seemed to enjoy yourselves, take vacations, drive around in your mobile homes, have all sorts of fancy clothes. So, I just wanted to be white."

Q: "Can you pinpoint what changed that feeling?"

A: "Yes. I found out you were just trying to deal with the situation, too. I found out that a lot of people do care. I found out that I can be accepted for what I am and some people will help. I realized that I am not white. I can never be white. Once I found that out, my goals changed. Instead of wanting to be white, I just wanted to become able to give whatever I've got to others. I changed from wanting to be a White American to wanting to be an American. And, I just want to be proud."

Q: "What helped you develop this change in feeling?"

A: "Robert Frost was very inspirational. He had an insight into everything. He could take just looking out a window and he could make it to where you saw everything. He could take one small piece of grass and could show you that it was more than just a blade of grass. He could show you things that you don't usually look for. And, that's how I like to look at the world."

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This statement reveals a recurring motif that issued from many of the interviews: exposure to the humanities helped in personal development, helped a person become, in this case, more tolerant of other people and of other people's points of view. Furthermore, it opened up a world that for this person had previously not existed and made possible a richer life. Mr. Valdez learned to understand how and why other people think and act as they do. Just as importantly, he learned to better understand why he had the feelings he had. He became a more sensitive and aware individual. He discovered that other people had desires and feelings and confusions just as he did. The humanities helped to enlarge his viewpoint and helped him in a very concrete way to deal more successfully with his experiences. There is no indication as to what influence this new perspective had on Mr. Valdez's domestic relationships or on his work, but it seems apparent that it had a significant impact on the quality of his life and on his interest in living it to the fullest.

B. Enrichment. The following statement by Dr. Edward J. Machle, Professor of Philosophy (Emeritus) of the University of Colorado also illuminates the potential for enrichment offered by the humanities. It is a thematic emphasis that was stated or implied in an overwhelming number of the interviews. This person, when first contacted, declined a phone interview in favor of the remarkable response that follows:

> "My own experience with the humanities, over a career of teaching a wide range of subjects from physical sciences and logic through history to music and the literature of oriental religions, is, I think, well summed up in Confucius' analect:
>
> "Sensitize with poetry
> "Establish with 'ritual'
> "Unify with music.
>
> "By 'ritual' he meant the accumulated fund of expressive response-patterns, proven appropriate by communal experience, that make up the humane civility of a cultured character.
>
> "With regard to poetry, I am deeply indebted to my parents and early teachers, who made me memorize Psalms, hymns, poetry and drama. They furnished me with possibilities of emotional articulation which I often did not recognize at the time, but which were ready-to-hand when I needed them.
>
> "Just as study of a science, or any technical field, gives one verbal means to make acute intellectual distinctions and to see complex interconnections, in fields from which humane interests have been subdued ('objective' fields), so I find work in the arts and in cultural history basic to one's abilities to focus and discriminate emotions, and to see human relationships in context. Humanistic fields have a certain advantage, in that while technical fields may overlap, they tend each to have their own language; humane fields, on the other hand, converge, and illuminate each other.
>
> "I have observed that in matters of most importance, one's choices are made not so much upon one's intellectual assents as upon what vivid images one has of what being a human being is all about. Such images are given in humanistic ways, not

> by the sciences (though there are many pseudo-scientific mythologies extant that contribute, including some fostered by the schools). I have been struck, watching my own children being educated, how little of the human wisdom of the last 3,500 years has been made available to them toward providing answers to the question, 'What is man?' They have been given contemporary material, much of it effective for raising the question, but the schools have been, it seemed to me, afraid of confronting students with the rich classical heritage of worthwhile material for answering it.
>
> "The democratic dictum that every voice should have a chance to be heard has overwhelmed, apparently, the other side of the truth of democracy--that decisions as to value have to be made, and they are made collectively, interactively, and may take much longer than one generation. It has been well said, 'He who knows only his own generation remains always a child.' It is the humanities, notably those works worthy of being considered classics, that bridge generations.
>
> "When we raise the question of humanity (and our fragmented civilization can raise it on all sides), and yet give students no solid, time-tested materials for an answer, we turn the formation of their images of humanity over to television and the other quick-fix hucksters. This frightens me. We need not merely more 'humanities,' we need the courage and integrity to opt for genuinely humane standards in selecting from their vast wealth and variety."

Nothing need (or can) be said to expand on Professor Machle's eloquent statement. The topic, "The humanities and the long view" could not wish for better exposition. He also takes the theme of "Enrichment" and carries it beyond the personal which is the essence of character building. Not everyone who comments on enrichment is so inclined, but Professor Machle invests the humanities with potential for enriching the lives of all.

C. The Market Place. In response to the letter she received inviting answers to questions suggested by Darleen Fitzpatrick of Everett Community College, Dr. Adele Becker phoned, preferring to respond in that way. The transcribed interview that follows concentrates on foreign languages, the study of culture and career skills. Because so many of the interviews in the project addressed the question of the relationship of the humanities to jobs, Dr. Becker's interview is quoted at length as representative of the marketplace as an important arena for the humanities.

Q: "What is your background in the humanities?"

A: "My background bears very heavily on humanities studies. I have a Ph.D. in comparative literature, majoring in German, English and French literature. I taught German for 14 years until I got riffed, and then I changed professions, went through the whole career change thing, and now I'm coordinating cooperative education up here in Everett. I love it and I really enjoy it. I wish that every high school system would offer a good strong background in the humanities for everybody graduating, whether they're a carpenter or a college prep major. As a language teacher I concentrated very heavily on the cultural aspects."

Q: "Do you have a lot of people who come to you and say that all they want to do is learn a skill so they can go out and get a job? If so, what do you say to those people?"

A: "Well, it's a very difficult thing. They have to take some electives anyway. And what I try to do is tell them to take an elective that does not have anything to do with their program, be it welding or carpentry or food technology, and I strongly suggest taking either a sociology course, psych course, or a political science course, just so that they get a little aware of the world around them. I try to convince them that it's going to help them in their job, that there's not a job around where you don't need a little bit of knowledge of people around you, in the society around you. I try to tell them that there's no place you can work without having some contact with people, and they have to get along with their bosses. They have to get along with their colleagues. Some day they may be a foreman of some place, and they're going to have to get along with subordinates."

Q: "Do you think your humanistic education helped you when you lost your job?"

A: "I think it did in that it made me flexible. I was not angry. I regarded it as a challenge. I knew that the chances of getting a job teaching either language or literature in this state were very, very slim. And I decided to go through a career change and find out what I could do, what were the skills I had picked up in the humanities. That was extremely enlightening: realizing that someone who goes through, especially at the Ph.D. level, studying the pure humanities learns not only about things in the world, and how language works, but also picks up some tremendous organizational skills. I read very well. I read fast. I can analyze what I read, and I can spit it out in another form if I have to, and I can do it quickly. I can assimilate information. I learned to learn. In some ways, I'm doing for others now what I had to go through awhile back. We get a lot of older students here who have careers already that are phasing out and they have to come back to college and learn something new."

Q: "What is the value of studying foreign languages?"

A: "It makes you much more aware of communication as a whole. And everybody has to communicate. Everyone talks to other people. It makes you value your own language a lot more, and makes you learn your own language better, and it makes you very much aware that there are other worlds out there, not just your own. And that there are other cultures.

It makes a lot of people read Time magazine more intelligently, for example, after taking a year of any language. It gives you more of a reference in which to put these things that are happening around the world. Makes you less egocentric, more tolerant of other people."

Q: "Do the humanities teach people how to better get along with other people?"

A: "I try to use concrete examples in some of my classes, how some of these things relate to everyday situations. They don't always see it, but even if they don't then, some of it sticks. And if a situation comes up later on, they may recognize some of the theory they've learned."

Q: "Because the humanities by their nature store things up to be used later, sometimes much later, it's hard to make a case for them."

A: "Exactly. One thing that I've learned a lot in working with cooperative education, I talk to a lot of employers and I've been doing a lot of reading on this. I think more and more employers are finding that the best employees they have in management and in mid-management levels are people who have a good background in the humanities. Any of the humanities you take, and that includes social sciences such as anthropology, history, psychology, teach you how to communicate in one way or another. And they teach you about the people in the world around you. If you want to get into any type of upper-level, any type of a company, you need these skills also more than you need the technical skills. They find it's easier to teach the technical skills to someone who has a bachelor's or master's in almost any area than it is to take a technical person and teach them communication skills. While I was looking for full-time employment, I worked part-time here and there and I taught at a private language school in Seattle. The people I taught were Boeing engineers who were going over to Germany to work on the AWACS program with the Germans over there. Boeing required all of their people to take a crash [no pun intended] course in the language and the culture before they went. And they learned it through hard experience. And part of the reason they did it was that they had a lot of problems with people going over with no language background and no knowledge of the culture, and the German companies are requesting more and more that any representative of Boeing and other companies that come to Germany should know at least the rudiments of the language. Any German who comes over here knows excellent English. They say we learned English; you can learn at least some German."

Q: "How do you spend your leisure time?"

A: "Both my husband and I spend our leisure time going to plays, listening to good music, traveling. But I think the biggest thing that the humanities do, not only for your leisure time, I think for your whole life, is that they open up whole worlds to you so that you don't have to be bored with life.

The preceding responses, although more lengthy than those which follow, represent only portions of what the three individuals had to say about the humanities. They found them important and worthy of lengthy comment, they spoke about them with confidence as if they knew what they were and yet no definition begins to suggest itself despite the considerable academic sophistication of two of the respondents. That somehow doesn't make them any less significant for them, or for the others whose voices follow.

III. THE VOICES SPEAK FOR THEMSELVES

A. Personal Development. Many of the responses of people asked to comment on the humanities focused on the way in which they helped them develop and grow as individuals. Representative examples of their comments follow. Listen!

1. Disciplines

"The humanities classes that I have taken stirred a curiosity within me. World literature taught me to look at things with an open mind, and to look at all the perspectives and to think out all the meanings of things. I have learned about the past, not through a historical point of view based solely on facts, but in a way of learning about the times through reading works of literature that have the feelings and attitudes of the times expressed by the author. Through reading these pieces I can adapt my own attitude of what things were like and I can paint a picture of the different periods so clearly that I can almost picture being there and having lived and experienced it first-hand."

Student

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"Literature, music, art is the study of what goes on in one's head and heart. I think because of that, it is unique and enables one to understand people and the world around him in a way that no other study enables him to do."

Office Manager

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"History is a marvelous study. I regard it in a little different light from the arts as far as who should be exposed to it and who would profit by it. I tend to think that everyone should be exposed to some history and many, many people can and do enjoy it when it is presented in an interesting way. History is pretty basic, and often pretty earthy. People have been doing the same things for a long time--making the same mistakes, but also having some of the same successes and triumphs--that the same patterns recur."

Physician

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"Philosophy has had a tremendous effect on my life. I find that I am more critical of my actions and my opinions. I have a better understanding of my place in society and the universe. I have attained an overview of life in which the many separate threads of existence have been woven into a whole fabric. Philosophy has shown me the great importance of religion, and also its limitations. Philosophy can be defined as 'thinking about thinking' which implies that we all do philosophy all of the time. But the study of philosophy has taught me just how slopping my thinking often is. Philosophy may not supply many answers but will frequently clarify so as to eliminate questions, which leads me to my final point: philosophy has freed me from the need for answers!"

Student

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"I have never taken anthropology but have read Margaret Mead and others. Travel also gives one a sense of another culture as does the reading of historical novels and other types of books. I think one of the greatest values of the humanities is that one comes to appreciate that there are many different ways of living--all are rich and fulfilling in different ways."

Registered Nurse

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"The value of art and music lies not only in their abilities to entertain but in their historical content for future generations. Human languages are only one means of leaving a record of history. Indeed, if the written word were the only way to transmit knowledge from one generation to the next, the history student's account would be sorely lacking. Art and music can relay a sort of knowledge that is different, but no less important, than the written word."

Student

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"History has helped me become more critical of commonly accepted ideas, less prone to idolatry of the famous and more comfortable with honest confusion."

Physician

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"Leslie Fiedler taught me humanities. Most of what I retained from college came from the humanities. To see the slides the professors had taken from all over the world opened a whole new world for me. It wasn't just things you read in books. It was what people had gone out into the world to gather and tied all learning together in one subject. I had never been out of Montana towns and kids had a real fear of things outside of what they knew. It made us really think about things we had never faced before. We had to think whether to accept our parents' values or develop our own. It did not destroy our values, but made us think about them."

Housewife

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"If I were going to narrow it down, I think history should be taught through thick and thin, and probably to everyone. And literature, I would rank very, very high. And by that I mean serious literature: Shakespeare, Tolstoi, the Bible, the 'great books.' I think a certain amount of truth and psychological and spiritual insight is presented in the 'heavy' books that are pretty hard to come by from any other source."

Physician

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"Crime and Punishment is difficult reading. It takes a while to get through it, but it gives you some insights. I look at the implications of what is there, what he's saying and how it relates to me, and I could see myself. I could see what he was doing and I could see what I was doing, so I could draw some parallels. And, also, I'd have to say that you get a broader scope. When you read, you get somebody else's views. It used to be that I thought that you could do it my way or the wrong way. I've come to be more tolerant of other people's views, to actually sit there and listen. You learn a lot more, too, when you get that type of feedback from people and from books. When you get somebody else's thoughts and you think, 'Well, gee, I hadn't thought of that before.' It's a different way of looking at it, whereas you can become very set if you don't absorb anything, if you don't read anything, and you become one-track and your way is the only way. It gives you a little broader base to draw from."

Student

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"Today's troubles will often appear uniquely insurmountable to one whose experience is shaped by a mere 20 or 50 years, but with a background in history one can find historical parallels and can see how our predecessors dealt with the problem. The study of the humanities helps one to gain a larger perspective."

Student

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"I like biographies. They really happened to somebody. They show the way people have become successful and it's interesting to me to find out how other people did it, learning about the kind of people they are. In fact, I am reading American Dreams: Lost and Found by Studs Terkel and that has a thousand people-stories--their dreams, hopes and ambitions, and the way they blew it and the way they made it. That's fascinating."

Broadcaster

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"If I were cutting budgets, I'd cut somewhere else and add another teacher of Faust. I think that the repositories of truth, the teachers of truth, for my life have been the great writers and the great religious thinkers."

Physician

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"The humanities have been a factor in the development of my ethics and moral outlook toward life and mankind--literature has been especially important. Without having to personally experience a pain I have lived through great horrors and great joys, courtesy of the authors of the world."

Administrative Secretary

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"The end purpose of humanities is to have a good understanding of man in the world . . . . mankind and his role in the world through anthropology, sociology, history and studying their artifacts, their works as they've come through history. I think of it as man's 'arts' because those are the things that usually last--their buildings, their writings and drawings and music, and the things that have come down to us through history that people have actually produced. That way, we can know where their minds were at the time. I have always really believed that saying that 'he who doesn't know history is doomed to repeat history.' It is very worthy to understand this in the context that we can make and form choices in our life."

Homemaker/poet

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"The humanities are studies that have to do with literature, culture, philosophy, music and the arts in the form of drawing, sculpture, dance and crafts. I include crafts because the word humanities has to do with things that say something about people. Crafts have a lot to say about the people who make them and about the culture behind their making. Sometimes in artwork and in craftsmanship, stories are told and you get a feeling for people."

Aerospace Engineering Student

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"My high school English teacher really influenced my life. Prior to that, literature was so dry and boring. He brought Shakespeare to life and got us into the library. There was a lot of discussion in the class and sharing of ideas--finding out what other people think and feel. He was the one who was instrumental in making sure that I went on to college. Without him I doubt that I would have."

Library Technician

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"I would say that the thing that is most essential for anyone doing work in an international field is a sense of history. One of the real benefits of history, especially looking at the histories of different countries, is that it gives you an appreciation of different cultures, that there exists a life-style beyond these shores that might be vastly different. It sensitized you to the fact that people may look at things far differently than we do, and how are we going to deal with that. There's more than one way of looking at it. As strongly as one might feel that his particular view is correct, at the same time we have to understand that not everyone is looking at it from the same point of view."

Retired School Teacher

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"Somehow the humanities open you up to caring about other people. That's what I've really felt with the literature and poetry that I was involved with in school."

Housewife

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2. Qualities

"People versed in the humanities often seem more sensitive, more understanding and more civilized than others. It is a softening and a broadening experience."

Journalist

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"The humanities have made my mind more inquisitive."

Journalist

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"We were always encouraged to read and to experience all kinds of situations. Maybe that's where sensitivity comes from."

Politician

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"Humanities have helped build a tremendous inner strength within me, a capability of coping with problems which I don't think otherwise I would be able to cope with."

Office Supply Employee

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"I would have to say the humanities have completely transformed my life. The thing they have done for me mostly is that they have enabled me to keep my eyes opened and look and see and absorb everything around me in a way that the study of no other discipline could have done."

Office Manager

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"The study of the humanities is important or we lose sight of what really happens in the mind and heart of man. When we begin to lose sight of that, then I think the world is in a really precarious situation."

Office Manager

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3. Values

"Science can show us how to do certain things: what can be done. It doesn't answer the questions 'why,' or 'if' it should be done. 'Should' is not a question that science can answer. If it can be done, let's do it. That's a very short-term perspective. No one's saying, 'Well, okay, so we can do it. What then? What are the implications? How is that going to affect your thinking about the value of human life?' Those are questions that I think ought to be answered by people who are broadly educated."

Banker

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"It's the humanities that have essentially provided us with ethics by which to discuss the results of our actions, be they good or bad. Maybe it's going to be the humanists that will point out what the consequences of some of these things are going to be."

Chemist

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4. Humanists

"Humanists are people who have the capability of looking within themselves well enough to know who they are and to understand themselves to the point of being able to look outside themselves at their fellow men and have better understanding of people as a whole because of their basic understanding of themselves."

Locomotive Engineer, Female

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"A humanist is one who gives more of himself than he receives or expects to receive."

Retired School Teacher

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"The humanist is someone who cares about other people and is involved with helping other people grow."

Library Technician

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"I would describe a humanist as a person or an individual that is open, has an open mind, identifies with more than one way of life or one type of person, chooses a variety of people for friends and has interests and hobbies that are different from each other."

Electronics Engineer

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"I guess my definition of a humanist would be a person who thinks in terms of people, not the person whose goal in life is to make as much money as he can and rise to the top of the corporate world. A humanist is more concerned with people."

Broadcaster

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B. Enrichment. The respondents often spoke about the ways in which the humanities brought enrichment to their lives. This was not an exclusive contribution, for many also acknowledged personal development and success and satisfaction in the marketplace as ways in which the humanities had been of value to them. Nevertheless, it would be unwarranted if the enrichment function were considered secondary. For many, it was what made their lives significant. Listen!

> "There are two really important areas when you're talking about life after work. If you're talking about an eight-hour day, there are still many hours in which something could happen that would excite a person. And if you're talking about retirement, people are now living well into their 80s or 90s--you're talking about a large segment of time. If work is all a person has and all they define themselves by, then there's a large period of time when they must feel that they're really not much of anything."

Politician

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> "Humanities give you a rich interior life."

Poet

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> "There's also an aesthetic component to history at times; at least, there has been for me. I know I can get the same kind of emotional satisfaction from reading history or seeing it portrayed than I do from art or music."

Physician

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> "The humanities add warmth and richness, make life more gracious, satisfy and elevate. It's amazing how many people go to Ashland to the Shakespeare Festival. This certainly seems to have taken hold of a fairly broad segment of the population of Washington and Oregon. It's not just a small arty group that goes down there. It's a broad segment of people from many walks of life, many backgrounds. That type of presentation is wonderful for people's lives. Shakespeare has an almost visceral, gutty quality to many of the plays--that many can respond to, even if not heavy into profound philosophy and arty things."

Physician

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"Music is the art that is most accessible to people. More people can respond to music easily; maybe not more profoundly, but they can respond. They don't require the vocabulary that is necessary to respond to literature. If they can be moved by a piece of music, that can sometimes make a difference."

Yard Foreman

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"The humanities have enhanced my personal and professional life unmistakably. I can't imagine life without books, movies, paintings, orchestras. They are essential to my life--very much like water to drink--I need them for my survival."

Public Health Nurse

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"I've always had a poor vocabulary, so that's one place it really helps me out. I was in a job where every other word was a four-letter word, and my vocabulary just dwindled down and it was the only real way to maintain anything. If you don't read after awhile, and you don't speak to people and have an appreciation for books, or if you don't share anything like that, what happens is that life just kind of goes down to the vulgar, and there's no exchange, there's nothing meaningful."

Student

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"You can make people happy with music and art. You can enjoy yourself and other people can enjoy you, also. For instance, if you go to a good concert, you get a feeling of exhilaration. You forget about everything else that's going on while you are there. You become a part of the whole thing, the music and the people on the stage."

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"Westerns will show a lot about the American people and their values and their expectations. They have traditions that they repeat over and over again in every film. There are also a lot of myths that people have believed for years because they would watch so many Westerns. You always have your hero doing the right things, strong American values, the work ethic, friendship and individuality. They aren't very realistic, but they do show a lot about American values."

Student

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"I enjoy going to the theatre, to art exhibits, to hear the symphony play. It takes me away from home and all the mundane things that go on in one's everyday life. I enjoy music. Rather than to go out to the movies, I choose to go to a concert and be entertained."

Research Manager

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"I read books. I read them much more for relaxation, once in a while for the worth of the written word."

Chamber of Commerce Manager

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"To read poetry is to open windows to outer and inner worlds, to deepen experience. In these fragmented times, language is often so technical or pedantic as to confuse rather than communicate. Good poetry invites feeling into our world of thinking, making us whole persons."

Ski Resort Owner

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"Every year there would be a course or two that provided some special inspiration. One that comes to mind was a literature course taught by Manuel Pelegrini. It was a Shakespeare course. He made Shakespeare come alive. Those rare courses are really valuable. I went to the University of Washington because I knew--occasionally, at least--I would be able to sit in the classroom with a really great intellect. And I think I still feel very privileged to have had that education."

Yard Foreman

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"The humanities are a civilizing influence in everybody's life. They are the difference between a human being and an animal. That's why they are called the humanities. The humanities form so much of my life that I frankly enjoy reading, art, music, and other aspects of the humanities more than I do other subjects such as science, business, mathematics, which may verge on the humanities."

Housewife

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"I'm a little bit tired of the brassy, classy 'now' generation, so I kind of harken back to Shakespeare and some of the old masters for good reading. I like the nostalgia and the slower pace. Also, the language was more beautiful than it is now. You read a book today and it just does not have the color and the beauty that those particular writers had."

Library Technician

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"I'm a great fan of music and I listen to all kinds of music. I have formal training there. I'm an avid reader. But you see, they follow from each other. They build on each other. Once that door gets pried open a little bit, you want to know more. I read primarily non-fiction. I like to read political commentary. I like to understand what's going on in the world. I want to know what's happening in the theatre. I want to know what's happening in contemporary music circles, not just popular, but everything that's contemporary. So, I read a lot of magazines. I probably go through 20 magazines a month--*Atlantic*, *Harper's*, *Esquire*, *Wilson Quarterly*, *Rolling Stone*, *Saturday Review*, *American Film*, *Smithsonian*. There's so much going on."

Advertising Consultant

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"I took about nine hours of music history and nine hours of art history because I felt that people were looking at paintings and seeing things that I did not understand. At least, when they would comment, I didn't understand their comments. They were listening to music and enjoying it and knowing more of the background of it than I did. I just felt a little envious."

Retired Air Force Colonel

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"A small community college, as I see it, plays or should play a large part in the lives of the people who live there. We do not have the cultural advantages that large metropolitan areas enjoy. The humanities or social sciences fill a role that otherwise would not be filled in this instance, allowing many people--old and young--to experience many mental challenges and enrichments they otherwise would never have enjoyed."

Student

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"To express something--to express something well--in writing is really the biggest thrill I've ever had--that creative act. And I don't know, there's something about the language . . . . It's also the most difficult thing I've ever done, or that I've tried to do."

Yard Foreman

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"One day I was examining why people live and I said, 'What do I live for?' I was humbled and embarrassed by my answer. I live to read. It's a great comfort. It's like somehow my nature has been designed to always be reading and studying--taking in lots of input and letting it go through me. There must be more of a purpose than just the reading as an end in itself. I don't want this to be a sedative, but I have a confidence deep inside of me that as a poet, as a human distillery, information and experience comes through the human and comes out as a response, and it's there for all. Just like those other writers--they distilled experience and I absorbed it; then I give it out, too. I look at myself as being part of that chain."

Poet

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"The humanities show us there are so many ways people have gone about doing things in the world. None are necessarily better than the other. They are just different. I find it fun to think of all the different ways we can do things. It's really interesting the way other people go about solving problems and communicating, and just living day-to-day."

Student

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"Melvin Kornmeyer said while you're here with me, you are going to learn something about the other things that are going on in this world. He introduced us to all kinds of music. He challenged us very severely . . . . We did everything from Kingston Trio all the way to madrigals and everything in between. We didn't have to just learn notes. We also had to learn about the music--the time in which it was created, the architecture, what was the church like? As a performer you could not perform the music correctly unless you understood that. So, we spent hours talking architecture, hours talking art. It opened my eyes."

Company Owner

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". . . The humanities provide balance. I can relate them to computer sciences and mathematics. I think there is great beauty in those things. Haven't you ever wondered at the mathematical construct on the screen of a computer and wondered how beautiful that was, and why it was put together that way? There's a lot of juice in that. There's a great wonder in all of that. That has a lot to do with the human condition and you can find that in any of the sciences. Have you ever looked through a microscope at the wing of a butterfly, for example? Can you tell me that some appreciation of the beauty and some sense of the wonder that is there is not above and beyond the biology of it all. You can find humanities in all those kinds of places."

Consultant

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"If our schools did not teach the humanities, it would be like having a people without a culture: no striving for the expressions of life being lived at that time--expressions of artwork, music, dance, theater, religions . . . . Thus, there would be no historical outline of the way humans lived with each other. Without humanities, the human race would be on the same level as animals."

Student

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"I don't like not to know. When I hear a piece of music or see a piece of artwork, I want to know the background and context in which they are created. It is helpful in figuring out why the painter painted that picture. It helps to be aware of the meaning of the artwork. There are basic relationships between everything. The more you know about any one thing, the more you can bring to that subject. I am a great believer in a liberal arts education because it enables you to do anything. I feel that there is nothing in the world that I am not able to do."

Homemaker

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"All in all, I have found every social science class and humanities class that I have taken to be very interesting and always my favorite classes. I plan to get a degree of some sort in the social science field; but even if I wasn't interested in a degree, these classes have been very worthwhile in taking in that they have opened up new interests and have enriched and rounded out my eduation and have brought self-satisfaction in just the learning."

Student

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"If you don't have an outlet, life becomes very, very staid. It becomes very frustrating. You have to have an expression. Humanities is an expression. Our private life is our humanities . . . . I thank God for the fact that there were these things available to me at the point of growing up. It offered expansion of mind and creativity within a person. It allows for you to laugh. It allows for you to think of something other than the seriousness of what the whole thing is. Business is the major amount of time that I spend in my life--my profession. You need a release from that."

Chemist

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"I feel myself driven to become an artist, to be a part of this universal comprehension. The emotional reward is so very great; I am alive when I sing. I can express through my singing the feelings I have when I encounter a majestic mountain, or caress a child's sleeping face. I see the effect on people as they enjoy and listen. They experience an emotional high."

Musician

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"I can recall, it was quite a few years ago, I was still piling up flying ratings trying to learn how to fly. There was one maneuver that was required for a particular rating that was to take an airplane through a very broad, smooth, slow sequence of bank and pitch angles in which nothing happens fast. It's very precise, but it's slow, gradual--that's what makes it so difficult. It'd be easy to just fling through it. I had one flight instructor who was a pretty astute fellow. I was having trouble with this maneuver and we were just talking about it. He finally said: 'Well, you're into classical music, aren't you?' And I said that I was. He said, next time you go do this, think Brahms. So the next time I went up and practiced it, I spread peanut butter all over the sky, and it worked. You know, it's back there; it's something you can draw on. It's a library of experience."

Chemist

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C. The Market Place. Is it always necessary to have a quantifiable benefit from the humanities? The question is provoking because so many are insisting that things be "measurable" to be valid. Certain forces in society say that if a practical use is not apparent, then it is no good. It's hard to put a finger on the "usefulness" of the humanities in conventional terms, not because they aren't useful, but because they are useful in different and subtle ways . . . as excerpts in this section attest. There is day-to-day utility to the humanities, but often the value of the humanities ranges over a lifetime where the ups and downs of things are not as dramatic. A person looking for immediate, measurable value in everything frequently does not have the patience nor the inclination to wait a lifetime. He says he doesn't want something unless it can be "sold" to him. And selling it means producing statistics, percentages and numbers and those things that, from one point of view, seem so antithetical to the humanities.

Which argument does one subscribe to: the one that says that if the humanities are to remain pure, they must not "buy into" the whole "practical education" point of view? Accepting that premise "sells" the humanities short. Or does one subscribe to the opposing argument, uttered with equal vehemence, that says that if the humanities are to survive, they must make some substantial changes to adapt to present realities? As can be seen in the following, the answer to both questions is "Yes!" "No!" and "Maybe." Listen!

> "When I hire somebody, I have to be honest and say there are screens that people have to pass through. Simply because of the kind of business I am in, people have to be acceptable. There are standards set up, not by me but by that business community out there, that I have to deal with. So, they are going to have to be academically prepared. They must also demonstrate some expertise in the area that we work, but I can collect a hundred of those resumes tomorrow. The difference, when it comes down to hiring somebody, is can they perceive the world in more than one way? The world is not just commerce. It is not just computer programming. On the other hand, it is not just music, and it is not just art, and it is not just philosphy . . . I would look at a person much more favorably for a position if he had a broad-based background in what are traditionally called the humanities over someone who did not, given the basics--credential and experience in the same two people. I will take the one with the background in the humanities over the other."
>
> Consulting Firm Owner

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> "The attitude that it's better to get a specific skill now and go out to the assembly line, or whatever, and earn some money right away is based on an increasingly outmoded view of what this country's economy is all about. We are no longer a production-oriented society. We're not a manufacturing

society. We're getting more and more into the services: financial services, legal services, business services; not production--services. Production skills are going to be valuable for only a very short time. People who are going to be able to survive that transition are people who have taken the time to develop thinking skills. In my own institution, banks in five to ten years are not going to be what banks are today. There won't be a banking industry, an insurance industry or brokerage, it'll be a financial industry. Banks will be financial intermediaries. As the environment continues to change as rapidly as it does, people are going to be left behind, people who are less equipped mentally and intellectually to handle the innovations."

Banker

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"I see people coming onto the job site, engineers that--hey, to get an engineering degree it's a tough, hard road, one of the most difficult curriculums in the university, and it takes four years of sweat and blood just to learn the engineering, and they learn very little else. They do not have the humanities, the arts, some of the general broadening type of courses. So we have engineers on the job site that can't even spell, that have never looked at a painting, that have never listened to Bach, and I suppose it doesn't make them a worse engineer--the secretary can spell--but it tends to make them a very narrow-minded individual. Now that we have this tremendous surge of technology, it's the creative individual, the person who is used to looking at whatever everyone else sees and seeing something different. It is that creative individual who is going to apply that technology, that is going to use this vast explosion of knowledge, to make life a little easier, life a little better for us."

Chemist

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"Business is nothing but a lot of people working together, and the humanities help you learn how to work together."

Student

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"Two of the most important skills in any occupation are the ability to solve problems and make decisions, and the ability to communicate the decision to someone else. Those skills require relatively little effort for simple tasks. However, problem solving and problem communication become quite challenging as tasks increase in complexity. An engineer, for example, may be required to develop a design for a cooling tower. His training in design will lead him to a feasible plan, but his design will probably stay on the drawing board unless he can communicate its feasibility to a supervisor or purchaser. Communication is not a skill picked up "on the job;" proficiency in problem solving is developed by solving problems; proficiency in writing and discussion is developed by writing and discussing. The only area where these crucial fundamentals of effective communication are developed is in the study of humanities. The questioning and analytical processes developed through essay writing and class discussion are tools that provide the essential ability to communicate effectively."

Student

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"With business or law you can get yourself a strong enough money background to go ahead and do what you want to do in the humanities. I think maybe that's why a lot of the humanities suffer, because the people in it are only involved in art or music. Even if you're good, you eventually end up doing something else because you can't just live off that all the time. Some people can, but a small minority are able to eat off their music and art."

Theatre Manager

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"In the modern military there's a lot of technical expertise that's needed. In the earlier officer years, you're likely to become more successful if you have the technical, scientific background.. Yet in the highest levels, say from colonel up into general officer ranks, and admiral, the broad-based generalists are the ones that will inevitably come to the top because I guess they have an understanding for how things interrelate. Technology is only a part of life. It can't rule. You can't rule the world with a computer. Ultimately there's a human being behind it."

Air Force Colonel

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"Traditionally the officers in all of the services are primarily graduates of institutions of higher learning. I was getting into an arena of folks that were fairly well-schooled in matters other than their jobs and if I wanted to be a part of it, that meant lots of dedication.

"I have always enjoyed reading, so the transition to books that broadened my knowledge of humanities was easy and enjoyable as well. A great deal of this knowledge kept cropping up on various Navy exams and, as a consequence, I managed to do quite well. Instead of leaving the Navy after 20 years, I stayed 30 years, and retired with a considerably higher ranking and satisfaction than I would have had had I taken another option."

Retired Naval Captain

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"What we look for in a teller or in a loan officer are two qualities that seem to be juxtaposed. One is the quality of dealing effectively with people, but at the same time balancing your cage at the end of the day which takes a certain amount of skill. Likewise with a loan officer. You have to deal with people, you have to look at people as human beings, and at the same time you have to avoid making bad loans and you have to make a pretty good, deep analytical decision regarding that particular loan that's being requested. We look for human qualities in both loan officers and tellers."

Banker

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"We find a lack in the nurses who have not had that broadening of the humanities. We also see part of that in the physicians. They are so science-oriented. They look at disease process and see the patients in light of their liver or gall bladder."

Director of Nurses

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"A knowledge of a part of the humanities teaches a knowledge of human behavior and this is important for learning how to deal with people in situations encountered in the career world."

Student

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"I think we have taken the traditional liberal arts education in the United States and destroyed it. The only reason people go to school any more is to get a job. Jobs typically have job descriptions with them that say you have to type with a certain speed and you have to take dictation and you have to meet these eight criteria, and all you have to do is meet those eight criteria. So we are cranking people out with a certificate that says: I meet the criteria. So they get the jobs. There is a hell of a lot more to life than just fulfilling that little role in that commercial entity. I serve on a couple of advisory committees at the community college level and I'm always pushing to broaden the base. Get those people out of the technician role. How in the world can you hope to teach someone how to write advertising, how to manage advertising, if they have no sense of art and music, if they have no philosophical background. There's no place else to learn that except in humanities courses. There is only one way to understand the art forms and that's to study the art forms. Those are the tools that we use to create advertising."

Advertising Consultant

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"Anyone would agree that a broad-based knowledge would greatly assist in our understanding of life, and yet we specialize. We study one aspect or facet of life and remain ignorant of the many other facets and their interconnection. Specialization is for insects."

Student

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"The world needs specialists, but specialists also need the daily skills and a deeper understanding of the world about them. An education, however, that will not be practically applied is like no education at all."

Student

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"I'd like to reread Mann's The Magic Mountain. I didn't know it at the time but it had its usefulness. In fact, I spent a couple of months in training at a TB sanitarium, and then worked there for a couple extra months on the staff. It was not exactly deja vu, but it gave me some sort of an insight into the character, mentality, personality and the resopnse that patients have to that kind of a situation."

Health Care Worker

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"If some artists would spend a little time attending some basic business courses, they wouldn't be quite so starving. If some of the people who are running theatres out of their back pocket spent some time in fundamentals of management, more of the creative endeavors might survive."

Artist

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"I look at history and the liberal arts in terms of storing up some intellectual capital. You're going to get into a job situation and there are going to be some technical things you're going to have to pick up and more specific knowledge you're going to have to learn that's only applicable to that one job, but you've got tremendous intellectual resources to draw upon. I think the broader your base, the better you are. You have more knowledge or more fields of knowledge that can be brought to bear on a situation."

Banker

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"By learning from the humanities I have found that it helps me at work in that when people really like something we are doing, or don't like it, you can sort of understand that. Everyone is not ever going to like everything I like. Before, I guess, it would have been hard for me to understand why."

Theatre Manager

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"If, for example, a person wants to become a tax accountant and all of his years of schooling are involved with math, he will not be a very productive person when he gets into the mainstream of life. He has no diversions, nothing to release the mind, no other avenues to approach. That puts a tremendous amount of pressure on him. Without some way to get away, he'll lose contact with his profession. He won't excel. He won't grow."

Banker

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"It isn't possible to have a strong conviction about something unless you can understand where people are coming from one both sides of an issue. It's hard to choose just one side until I know what others are thinking on both sides."

Politician

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"Once I determine a person has skills, then the rest of the issue for me is whether that person can fit this environment, has the same kind of drive that we have, has some of the similar kinds of goals, has a sense of their own value, cares about what happens to other people, cares about what happens to themselves--those kinds of things which are all part of the humanist's qualities."

Marketing Manager

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"I'm not only a humanist but a realist at the same time. The reason why there is a great art is because there is commerce that allows that great art to be created. Because there is commerce, the Boston Pops has the money to pay the musicians and the conductor."

Consultant

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"The humanities give you far more points of commonality with other people, and that's been one of the real plusses as far as I'm concerned in the job that I have here at the bank. It's especially important in international banking. Guys can be coming from different parts of the world and you know something of what their country is about through history or literature."

Banker

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"Music is used quite extensively in therapy. That's a direct relationships with the humanities. Art is a large factor in the designing of hospitals. It's therapeutic to have attractive graphics on the wall and colors are important in assigning the rooms. We've found, for example, that if you have oranges and yellows in a burn unit, you're going to really have disturbed patients, but if you have blues and greens, they're cool."

Nurse, Administrator

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"If you are just totally scientifically or mathematically oriented, it just seems to me that you want to get the job done and you don't really care about the people that you are dealing with."

Chemist

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"Anyone who is going to be dealing with prospective clients or the general public, should have at least some knowledge of what goes on in the humanities and possibly not be bored it they had to spend an evening doing something like that. I guess it would fall under the category of being a well-rounded person if they had some humanities in their background somewhere. If you were hiring a clerk typist or a filing clerk, it would not be as important."

Advertising Manager

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"I think one should have at least two years background in the humanities before one begins study in one's intended field. This is vital for two reasons. One is that it forces the student to deal with a wide variety of concepts and ideas, as well as values. This teaches one tolerance of another's opinion. It is a vital skill, not only in dealing with others, but it is vital in international relations. For example, literature provides an excellent background to a particular nation's thinking. That helps us to understand on what values they base their actions, thus we can deal much better with these actions."

Student

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"The reason business and science seem to be running together now, as far as careers are concerned, is because technology is gluing them together. If the humanities are going to compete with these more popular disciplines, they've got to cross party lines like science and engineering do. What, after all, constitutes a humanities education? Many humanities people have so trapped themselves by specialization that they can't or don't do anything outside their own specialty. They have to broaden their scope lest the humanities and humanists become helpless in the modern world."

Physician

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"Eventually I want to sell spacecraft and the more I know about the humanities, the easier it is to deal with people. You get a broader base of ideas and a better perspective on how to approach people. One of the major problems in communications is that you try to think of things in one term and go at them straight and narrow. When you deal with people you can't do that. You have to be broad and a good humanities background helps you do that--helps you think in bigger terms."

Aerospace Engineering Student

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"Do people need skills to be employable? Are the humanities an important factor in the marketplace? Is the sky blue?"

Writer

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IV. CONCLUSION

The voices clearly reveal that the humanities are crucial factors in people's lives. They express in concrete terms what is often regarded as subjective and abstract. What issues forth is a confidence in the centrality of the humanities and an insistence on their value for both the present and the future.

Our original theses was that the humanities make a difference in the way we shape our lives. The voices would concur, but do not rule out the value of the humanities on a daily basis. We stand corrected.

The mayor of Port Angeles sees it as a continuum.

> "The humanities are an area where students never learn it all, never finish engaging themselves or involving themselves with the material, but along the line there are some very specific skills that can be learned: Using information to become aware of, or skillful at a process, skills which serve you in good stead for all of your life."

So does a publisher in Tacoma:

> "The humanities are a tapestry which cannot fully be appreciated until most of the threads are in place."

It might be paraphrased that thread by thread we weave our lives.

We also stated earlier that the humanities are "a part of everything." Upon reflection, we again concede that it was short-sighted to have only concerned ourselves with the long-term value of the humanities. We should have recalled the world of the "Sage of Shoreline," Denzil Walters:

> "If we expect the humanities to occupy an important place in the students' consideration of classes, we should be prepared to show the connection between what we teach and what the students want to do to earn a living . . . ."
>
> "Persons making their case for the humanities have sometimes argued as though the issue has to be settled on a battleground. It hasn't been enough to speak for the humanities; it has been necessary to show that the humanities are superior to science. It seems to me that prospects for the humanities improve when they are seen as matters of common interest. Definitions of the humanities that include the terms cultural, intellectual, values, and ethics had better be looked at carefully, because they may draw a person into what is described as a country club but is actually an isolation ward."

So it is that the humanities are a continuum, both in terms of time and place, important now and then and on the way. The voices tell us this. Without the humanities, the answers to the questions posed in the following poem would cause us to despair. The voices give us cause to hope.

DOWN THE ROAD APIECE

What beckons down the road?
What calls us there?
What hopes
To stir our lives?
Do we journey
Until the time runs out
Or is there someplace
We are going?

THE HUMANITIES PROJECT

I. INTRODUCTION

When does a project end? Who can really say? Some barely get started but the empty shell may persist like that of a stone fly, long after life has left. Others reach out into eternity, echoing in the minds and hearts of generations, the origins having been long forgotten. Somewhere between the two, the Washington State Community College Humanities Project will undoubtedly fall.

September 30, 1982, was set as the original ending date. It may be extended briefly on a no-cost basis, but sooner or later the files will be sent to the archives, the phone will be disconnected, an auditor will rummage about looking for scraps of things to which he can take exception, the door to a darkened and empty office will close and the project will end. But what of the people it touched? Might the project not continue to live in them well beyond its own life? We hope so, for they were many and of exceeding good stuff. The people and the products of their labors constitute a rich and on-going resource for the humanities.

Those tangible products: video-tapes, course outlines, publications, etc., are impressive due to their high quality, usefulness, humanistic content, and variety. They should be regarded as community property, available for the benefit of all. Failure to use them to their fullest potential would be inexcusable.

Less tangible but a far more valuable resource are the people in the community colleges who are involved with and concerned about the humanities. Many of them were involved with the project and have given it strength and vitality. We will come back to them shortly in that context, but first it must be pointed out that the human condition is not immutable. It responds to the forces which swirl and flow around it. If these forces themselves are negative or have negative consequences, they do not detract from the basic worth of the individual; in this case, the humanities faculty member, in fact any faculty member. Faced with the prospect of teaching a repetitive schedule of courses quarter after quarter, year after year, who is not going to be in need of revitalization. Add to that a steadily contracting schedule which precludes curricular initiative, experimentation and creativity and it is not surprising that outlets offering creative opportunities are sought outside the classroom and often outside both the campus and the profession. What results is a sense of professional isolation. Without funds to travel, without incentives to seek intellectual stimulation through interaction with one's peers, withdrawal becomes irresistible.

It is not the purpose of this section to describe a pessimistic situation, for the project clearly demonstrates that the situation is not irreversible. Very modest incentives produced remarkable results. The availability of a few dollars to try new ideas attracted over 200 proposals. Individuals drove several hundred miles to receive a piece of paper commending their teaching. Invitations to serve on committees, without compensation or even visibility, resulted in remarkably intelligent solutions to vexing problems. Presentations made with all due modesty before a group of peers were enthusiastically received. All of this says that the strength of the humanities lies in its people, working in part as individuals because in many respects teaching is a lonely occupation, but also working together, each drawing strength from the other. The pages that follow contain only a partial inventory of resources for the humanities, but represent a start which hopefully will make the working together a little easier.

II. THE ACTIVITIES

The following is a compendium of activities which occurred under the aegis of the project.

A. Annual Meetings

1. April 8, 1980 - This was the first gathering of individuals associated with the project. It was held at Highline Community College to explain what the project was about and how it would operate. John Terrey (SBCCE), Stanley Turesky (NEH), Art Cohen (CSCC), and representatives of the University of Washington made presentations. The Core Group was formed as a result of the meeting and the process for funding campus projects was initiated.

2. HUMANITIES '81 - Annual meetings were seen as one way to overcome the isolation of humanities faculty. It was hoped that they would become an on-going activity, even after the project terminated. HUMANITIES '81 was initiated and sponsored by the Core Group. A planning committee determined the content and made arrangements. It was held May 15 - 16, 1981, at the Seattle Center. Total attendance was 175, of which 160 were registered. A resolution was passed calling for the establishment of a humanities association.

3. HUMANITIES '82 - Once again, a planning committee provided leadership for the annual meeting. It was held on April 30 and May 1, 1982, at the DoubleTree Inn, Southcenter. The program focus showcased campus projects, with a secondary emphasis on humanities discipline meetings. Paid registrations totaled 155 with an overall attendance of about 200. The Washington Community College Humanities Association was established, a constitution adopted, and officers and directors elected.

B. Associations

The project was funded for a three-year period: October 1, 1979, to September 30, 1982. It was expected that a state-wide humanities association would be formed to carry on the activities initiated by the project. A national organization was already in existence.

1. Community College Humanities Association (CCHA) - CCHA is a national organization for promoting the humanities in community colleges. It

sponsors annual regional meetings. The project actively supported membership in CCHA and funded participation (travel) in the regional meetings. At the most recent meeting, 22 individuals from the state of Washington made presentations.

2. Washington Community College Humanities Association (WCCHA) - WCCHA was established on May 1, 1982. Leadership is provided by five officers and ten other directors elected by the membership. WCCHA will seek affiliate status with the CCHA. Over 100 individual members and 18 institutions belong to the association. The constitution provides that the association will hold annual meetings, award exemplary status, and publish documents, thereby continuing on some of the activities of the project.

C. Campus Projects

1. Background - The original grant supplied funding to new course development and other activities on the community college campuses which offered promise for revitalizing the humanities. The Core Group determined that $100,450 would be set aside for this purpose. A process was developed which included a call for preliminary proposals, an evaluation of these proposals, an invitation to submit final proposals, and the final selection. Preferring to fund many small projects rather than a few large and expensive projects, the Core Group set a limit of $3,400 for any one project.

The call for preliminary proposals limited submittals to a single sheet. After evaluation by a six-person panel made up of members of the Core Group, 93 applicants were invited to submit formal proposals. Both the preliminary and final proposals were expected to relate to the specific objectives of the project as stated in the original request.

Of the 93 preliminary proposals selected for full development, 86 final proposal application forms were completed by the deadline. The 203 preliminary proposals represented a comprehensive set of ideas for revitalizing the humanities. The essence of these ideas was abstracted and included in a document edited by Joe Deegan and published by the project. Entitled Experiments in Developing the Humanities, it was distributed to each campus via the Campus Facilitator. Additional copies are available from the SBCCE library and are useful in stimulating ideas for new projects.

The 86 fully-developed proposals were separated by consortiums and each received a specific allocation based on a combination of factors including the number of humanities FTEs and faculty equivalents. The distribution of proposals and dollars is shown below.

Consortium	Proposals Considered	Proposals Funded	Amount Funded
East	20	13	$ 28,000
North	17	7	17,450
South	23	9	21,000
King County	26	13	34,000
	86	42	$100,450

Participants described the selection process as, at once, complex, tedious, and lengthy, as well as fair, thorough, open, and hospitable to full involvement. More important, however, final decisions were made by the representatives from the campuses acting as members of the consortium. In the final analysis, the process was successful. It worked. Of the 42 funded projects, only four were not completed, six were modified (generally because the projects were overly ambitious as proposed) and 32 were successfully concluded.

The proposals which were fully developed but not selected for funding, together with those which were funded but not completed, are filed in the project archives. Many contain meritorious ideas which, for one reason or another, could not be implemented.

2. The Matrix - The completed proposals are listed in the following matrix. They group themselves nicely into three major categories: (a) New Courses (16), (b) Curriculum Enrichment (11), and (c) Humanities in the Community (11). The matrix offers a brief summary of what was involved in the project so that readers can identify which projects might warrant further consideration. The first two columns indicate if the project was interdisciplinary in nature and/or was designed to integrate the humanities in vocational programs, two major objectives of the project. The next four columns show what written materials are available. In almost every case, these can be obtained at little or no cost from the project directors named under the title. All phone numbers listed in the matrix are SCAN. (Off-SCAN numbers are given in the appendix.) Many of the projects resulted in impressive documentation because potential replicability was given a high priority in the selection process and resulted in completed projects which lend themselves for use on other campuses.

The next four columns refer to media products, most of which can be borrowed, rented, purchased, or duplicated. A number of the videotapes are excellent, surprisingly so, given the difficulty of working effectively in this kind of medium and can be used to enrich classes as can the slides and cassettes.

The next to the last column shows if the project became a college credit offering. Courses do, naturally, and most other categories don't. The last column shows if the project is expected to be assimilated into the on-going program of the college, another objective of the parent project. Over 55 percent are expected to be incorporated. and this is surprising given the fiscal problems of the state and the uncertain nature of the future. Finally, the "Comments" section is intended to offer some additional information on the key features of the project.

Collectively, the information contained in the matrix is believed to be sufficient for an interested reader to reach a decision about contacting a project director. Additional pertinent information from the final report on each project has been included in Appendix D. It includes a brief description of the project, its potential for replicability, the consultant skills developed, and who to contact. The "who" is generally the same individual listed as the project director, but not always. Some of the reports list several people in case the project director is not available, and the off-SCAN number is generally listed. Remember that the area code is 206 in western Washington and 509 in eastern Washington. Some reports show local numbers only.

3. Conclusions - The reader should regard campus projects as efforts conducted in the public interest for the common good. The people who produced them are as creative, competent, committed, and concerned with the humanities as any people found anywhere. They represent a resource of great richness which deserves full utilization.

a.) NEW COURSES

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
The Art of Being Human Mario Faye (TCC) 548-5070	X		X	X	X	X	X				X		Project leased for one yr the telecourse The Art of Being Human. 19 colleges in Washington and 8 in Oregon participated.
Biomedical Ethics Patty Fyfe (Ev CC) 474-4458	X	X		X	X		X				X	X	Five 1-hr video-tapes avail. for loan or purchase. Exceptionally well done. Also excellent for curriculum enrichment.
Business in Literature Tom Weingarten (NSCC) 446-4513		X	X	X	X	X					X	X	Excellent concept, well done. Provides focus to Intro. to Literature classes. Very replicable.
Ethics in Business John Kellar (FSCC) 364-6538	X	X		X	X						X	X	Very successful course. Will be repeated. Easy to replicate.
Evol. of Contemporary Values Allen Richardson (WCC) 738-2170	X	X	X	X	X	X			X		X	X	Exceptional documentation for a very successful course.
History of Organized Labor in Grays Harbor County Ralph Kohl (GHC) 433-1011		X	X	X	X		X				X		Comprehensive library collection estab. Video-tapes of visiting lecturers avail., useful for curriculum enrichment. Low attendance.
Humanities in Everyday Life Jim Riggs (WVC) 241-2640	X	X	X	X	X	X					X	X	Complete book developed to facilitate flexible programming. Avail. for purchase. Course was very well done and well received.

a.) NEW COURSES, Continued

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
Learning to do Humanities Marie Rosenwasser (NSCC) 446-4513	X	X	X	X	X	X	X	X	X	X	X	X	Excep. well developed & documented. Materials available. Good response by fac. & students. Accept by UW.
Lifestyles Dennis Long and Judy Irwin (LCC) 289-2083	X	X	X	X							X	X	Well developed, orchestrated course. Response of fac., students and institution very positive.
Model Surveys: Non-Western Art Elizabeth Rodgers (SCCC) 432-4164			X		X	X			X		X		Course is as-of-yet untested. Appears to be unusually well documented. Master set of slides avail via Sea. Central Community College.
Prototype Literature Modules Brian West (SFCC) 545-2280		X	X			X		X			X	X	Five 1-credit literature modules, well developed and documented. Flexible scheduling attracted non-traditional students.
Science and the Humanities Bob Love and Fred Olson (Shoreline CC) 274-1101	X		X	X	X	X					X	X	Course not yet offered. Development works completed and impressive. Documentation available.
Television's Tributes to Man Joan Fedor (HCC) 374-1101	X		X	X	X		X				X	X	Six video-tape programs prepared for comm'l t.v. are available on loan. Unique and excellent.
Vocational Education and the Humanities Susan Quattrociocchi (Ev CC) 474-1236	X	X	X	X		X					X		Project resulted in course "Living in Society," essentially a survey social sciences. Originally designed for voc. students, applic- to all non-majors.

a.) NEW COURSES, Continued

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
Why We Work Dennis Peters (Shoreline CC) 274-1670	X	X	X	X	X						X		Course not offered, but materials were incorporated in other classes. Excellent response. Copies of booklet available.
Work Ethic Julie Cushman (OTCC) 234-3709	X	X	X	X	X	X					X	X	Excel. course. Will be repeated. Faculty response very positive.

b.) CURRICULUM ENRICHMENT

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
Community Speakers: Local History Martin Seedorf (BBCC) 661-1228	X		X	X								X	10 speakers used as guest lecturers for course in local history. Very successful.
Ethics & Professionalism in Health Shirley Higgin (SCC) 271-1392	X	X	X		X	X	X					X	Workshop content will be integrated into regular curriculum. Module is well documented, well done.
Humanities for Basic Readers Alice Milholland & Cherry Silver (BBCC) 661-1261			X	X		X		X					A student handbook, four cassette tapes, & instructor's manual were prepared. Untested but promising Materials avail., outstanding.
Humanities for ESL Michael Kischner (NSCC) 446-4463	X		X				X					X	4 video-tapes avail at cost, also printed scripts. Great potential use for use in ESL classes, but not yet tested.
Life in Local Technology Molly Hungate (CBC) 563-1339	X	X								X			2 slide/tape present. completed, 2 more in progress. Well received. Excel. exchange of ideas between vocational/humanities faculties.
Modules In Death and Dying K. Ann McCartney (Shoreline CC) 274-1668	X	X	X		X	X	X					X	4 video-tape present. accompanied by complete documentation. Avail. for rent. Excellent.
Revolutionary Changes: Art/Music/Drama Robert Plucker (SVC) 542-1148	X		X		X					X		X	Research proj. designed to provide curricular enrichment. Materials available.

b.) CURRICULUM ENRICHMENT, Continued

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
Technology and Design Robert Purser (BCC) 334-2632	X	X								X		X	10 programs: 60-80 slides/cassettes avail. for purchase @ $25 ea. Good for engineering tech. programs.
Three Steps In Music Brooke Creswell (YVC) 558-2399		X						X					Difficult to replicate.
Video-Aid ESL Jack Dreany (OC) 356-4596		X	X	X	X	X	X						Well-developed set of materials to go w/3 video-tapes. Available through the project director. Very useful for ESL.
Women In Art Rosemary Powelson (LCC) 239-2312			X	X	X		X					X	18 min. video-tape was well rec'ved in many presentations. Available on loan or for copying.

c.) HUMANITIES IN THE COMMUNITY

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
Airing the Arts Herb Blissard (YVC) 558-2401	X						X						Nine 60-second video-taped public service announcements. Avail. for viewing. Good example of what can be done inexpensively.
Bringing Humanities to Senior Centers Colleen Demaris (BCC) 334-2263	X		X	X	X	X			X			X	5 programs rotated between senior ctrs. Well received but attendance was only fair.
Community Humanities Chronicles John Thompson (SFCC) 545-2860	X		X			X	X						8 half-hour video-taped progs. for cable t.v. broadcast. Avail. for rent or purchase. Provided excel. visibility for hum. activities.
East-West Dialog Brenda Teals (BBCC) 664-1266			X										A lecture and attendant activities involving the college and the community. Very successful.
Humanities Conversations Boyd Bolvin (BCC) 334-2257	X	X					X					X	15 half-hour video-tapes were produced, avail. for loan or duplication. Outstanding.
Humanities for Urban Seniors Dan Donohue (SCCC) 432-5473	X		X								X		4, 1-cred. courses or progs. specifically designed for seniors. Well rec'ved, only fair attendance.
Jazz Age Cherry Silver (BBCC) 664-1261	X	X											Prog. was an adjunct to reg. class. Used the hum. to involve the community and coll. Well documented.

c.) HUMANITIES IN THE COMMUNITY, Continued

CAMPUS PROJECTS	INTERDISCIPLINARY	INTEGRATION VOC/HUM	DESCRIPTIVE MATERIALS	COURSE OUTLINE	BIBLIOGRAPHY	SYLLABUS	VIDEO TAPES	CASSETTES	SLIDES	SLIDE/TAPE	CREDIT	REPETITIVE USE EXPECTED	COMMENTS
New Biology and the Humanities Dennis White (GRCC) 254-1212	X							X					Project designed to offer 2 wkshps. Dealt with critical issues and was well done. Attendance was poor.
Outreach Road Program LaVonne Bell (WWCC) 629-1011	X		X						X			X	20-80 slide carousels assembled, avail. for viewing only. Promising concept, as of yet untested.
State Booking Consortium Allen Gates (CC) 534-1173												X	Proj. resulted in coop. scheduling for artists & lecture programs. Contact State Art Comm. for info.
Visiting Lecture Series Warren Clare (GHEC) 426-4433	X		X										The community in this case was the correctional ctr. Very successful.

D. Consultant Services

The Program of Consultant Services, an idea which was developed by the Core Group, established a Registry of Consultants and provided funding sufficient for the visit of one consultant to each campus. Requests were received for 24 visits and 15 were completed by the deadline. The Consultants Registry lists 47 individuals qualified to provide consultants services. The document was distributed to each campus and extra copies have been placed in the SBCCE library.

E. Exemplary Status

The presentation of awards was conceived as a means of recognizing individuals or groups of individuals for outstanding contributions to the humanities. In response to the first call for nominations, 14 were received, of which seven were awarded EXEMPLARY STATUS. The second call elicited in 35 nominations and resulted in 12 awards. The activity is expected to be carried on by WCCHA.

F. Lay Advisory Councils

The CSCC assumed primary responsibility for assisting colleges in the establishment of lay advisory councils. To this end, the Center produced a handbook and a video-tape which were widely distributed. Also, a series of workshops were conducted in response to requests from a number of community colleges. On those campuses where advisory councils have been established, evidence exists to conclude that the concept has great merit. Reports of the success of such councils coupled with the effective workshops offered by the Center create the expectation that additional councils will be established, even after the termination of the project.

G. Legislation

Bills were proposed for consideration by the Washington State Legislature which would create a "special fee" of 25 cents per credit hour to support the arts and humanities. If enacted, the fee would have raised over $1 million annually. Students were opposed to the fee because fee increases of over 50 percent were expected without taking the special fee into consideration. The bills received considerable supporting testimony but did not get out of committee.

H. Orientation Workshops

Supplementary funds have been obtained from the NEH to offer a series of workshops on the community college campuses during fall quarter faculty orientation programs. This document was prepared for use in conjunction with the workshops. Individuals working on this phase of the project have gained invaluable skills and add to the bank of varied resources available to the humanities.

III. THE CENTER FOR THE STUDY OF COMMUNITY COLLEGES

CSCC, identified in the original proposal as the "assisting agency," is a non-profit corporation located at 1047 Gayley Avenue, Suite 205, Los Angeles, California, 90024, Telephone (213) 208-6088. It assisted the project by designing and conducting surveys, planning and conducting faculty workshops in behalf of project objectives, disseminating reports on survey findings and project activities and conducting an evaluation of the project. Information relating to the Center's activities is available through the Center.

A. Surveys

Surveys designed and administered by the Center:

1. Faculty Survey - The purpose of the survey was (a) to provide baseline data for the project as well as a basis of comparison with earlier Center nation-wide surveys on faculty, (b) to identify faculty attitudes and activities, (c) to involve faculty in the project.
2. Curriculum/Enrollment Survey - The purpose of the survey was to provid baseline data against which some of the outcomes of the project can be measured.
3. Community Survey - Because the first two surveys were system-wide, the Core Group asked the Center to work with individual colleges to design surveys to fit particular communities.
4. Student Survey - This survey was developed to provide colleges and instructors of humanities courses with data on student course-taking patterns and preferences, and on student values and attitudes about qualities associated with the humanities. The survey was administered in the third year of the project followed by a series of workshops to disseminate the findings.

B. Workshops

During the three years of serving the project as assisting agency, the Center conducted 33 workshops, focused chiefly on the formation and use of lay advisory councils, integrating humanities and vocational education, and on the results and findings of the various surveys developed and administered by the Center. Additionally, one workshop was held on the funding of proposals.

In conjunction with HUMANITIES '81, the Center hosted a workshop featuring Lou Schlegel and Roberta Vandermast from Valencia Community College in Orlando, Florida. The workshop dealt with a competency based humanities program developed for Valencia Community College. It was well received by the 125 humanities faculty members who attended.

C. Publications

The Center also disseminated a series of publications which reported on activities associated with the project. They have been incorporated into a subsequent section on publications.

D. Evaluation

The Center, at this writing, is still in the process of developing the procedures for evaluating the project.

E. Conclusions

The Center for the Study of Community Colleges is another resource for individuals seeking more information about revitalizing the humanities. Documents produced by the Center as a result of its association with the project have been placed in the SBCCE library. They are available from the Center as well. In addition, the Center is familiar with activities outside of the state of Washington and others occurring after the termination of the project. State-of-the-art updates as well as historical information about what has been done to revitalize the humanities are available also through the Center.

IV. PROJECT ORGANIZATION

As originally conceived, the Project had an elaborate structure. It called for the establishment of a Project Advisory Committee, a Core Group, four consortia, and a three-member team on each campus, the team consisting of a campus facilitator and vocational and community service representatives to assure widespread involvement. This concept was preserved although some of the structures were either not established (PAC) or did not function as anticipated. For example, the consortia were useful in providing a mechanism for selecting representatives to the Core Group and in determining which of the campus projects to fund. They did not function in any other capacity.

For the most part, the campus teams did not function as "teams." Campus facilitators performed a critical service. They were absolutely essential to the project. The vocational and community services representatives provided membership on the Core Group via the consortia and proved to be important to the functioning of the Group. However, they contributed little to the on-campus functioning of the project.

The Core Group proved to be the key to the success of the Project. It provided the guiding policy and direction and because the majority of its members were representatives from the college campuses, it gave the Project credibility. That also helped to develop a sense of ownership at the faculty level. This was very important. That sense of ownership was enhanced by the widespread involvement of faculty on the different committees and task forces which the Group created during the term of the Project. This are listed as follows:

- Annual Meeting Planning Committees
    - HUMANITIES '81
    - HUMANITIES '82
- Exemplary Status
- Humanities Enrollment Report
- Core Group Fund Allocation
- Core Group Project Referral Process
- Campus Project Guidelines and Procedures
- Program of Consultant Services
- Summer Institute Proposal
- Project Evaluation
- Promotional Materials/Advocacy/Project W/B
- Project W/B Steering Committee/Editorial Board
- WCCHA
    - Association Planning
        - Constitution/Bylaws
        - Membership/Promotion
        - Program
    - Standing
        - Publications
        - Awards
        - Annual Meeting
        - Membership/Promotion
        - Status/Future
    - Special
        - WCCHA/CCHA Relationships
        - Resolution on Nuclear War

Following the conclusion of the Project, all committees cease to exist except for those of WCCHA.

V. THE PEOPLE

A. Background

The preceding sections having described the activities and thus the context in which the participants functionsed have brought us to a point at which it is time to identify the individuals who were formally associated with the Project. The list that follows is not exhaustive; it simply records those whose names appear in the Project record as participants in one or more Project activities. Community service and vocational representatives listed on the Project Directory were not included unless they took part in at least one activity. Countless others attended the campus workshops, read the publications, came to the annual meetings or were otherwise affected by the Project. It was impossible to include such individuals in the list because no records exist to show their participation. It was also impossible to include the many who contributed to the campus projects, joined the Association, helped to put on campus workshops, etc. The Project is indebted to all those participants and contributors, and no slight is intended by inadvertent omission from the list.

The purpose of the list and its derivative in Appendix D is to record and thereby preserve the precious network which is probably the most valuable result of the Project. Over 200 people are listed and they represent a great deal of what it is that makes the humanities significant: its people! Laboring individually, they give the humanities dignity; laboring collectively, they give them strength.

Appendix D is a by-product of the following list. It groups the major activities alphabetically: campus projects, Core Group, etc., and then lists the individuals in each category alphabetically.

The list displays the nature of participation by individuals. All those who served as campus facilitators, for example, are included. Vocational and community service representatives were listed only if their participation was confirmed by involvement in other ways. Following the name of each individual is the name of the college (or organization) at which he or she is employed. Presumably, the individual can be reached by calling the college or organization.

The last entry on the same list as the name is employment status. All other entries are self-explanatory except the last one which is set off by parentheses ( ). That entry identifies an area or areas of specialty with which the individual is associated. It is only representative, not inclusive, however.

B. Project Participants

ASHFORD, John -- South Seattle Community College, Administrator/LRC
Program of Consultant Services (Folk music/Folklore)

BAKEWELL, Robert -- Olympia Technical Community College, Vocational Faculty
Campus Project Participant (Integration of Vocational/Humanities)

BARTON, Marcia -- North Seattle Community College, Humanities Faculty
College Project Participant, Program of Consultant Services, Exemplary Status Nomination (Writing Across Disciplines, Teaching Writing as Process)

BECKWITH, Miriam (Randy) -- Center for the Study of Community Colleges, Admin./Research
Core Group, HUMANITIES '82 Workshop Presenter (Lay Advisory Councils, Integration of Vocational/Humanities, Surveys)

BELL, LaVonne -- Walla Walla Community College, Humanities Faculty
Campus Facilitator, Campus Project Director (Off-Campus Programs, Interdisciplinary Course Development)

BENNETT, Linda -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

B. Project Participants (Continued)

BERGE, Diane -- Shoreline Community College, Lay Advisory Committee
HUMANITIES '82 Planning Committee, WCCHA Board (Lay Advisory Committees)

BLISARD, Herb -- Yakima Valley College, Humanities Faculty
Campus Project Director, Exemplary Status Nomination (Media/Humanities)

BLOOMINGDALE, Wayne -- Centralia College, Humanities Faculty
Exemplary Status Nomination (Performing Arts Society)

BOLVIN, Boyd -- Bellevue Community College, Admin./Media (Retired)
Campus Project Director, HUMANITIES '82 Planning Committee/Workshop Presenter, Program of Consultant Services (Media/Humanities)

BORCHERS, Marjy -- Spokane Community College, Admin./Division Chair
Vocational Representative (Integration of Vocational/Humanities)

BOWER, Earl -- Whatcom Community College, Humanities Faculty
Program of Consultant Services (Northwest History)

BRAGG, Robert -- Whatcom Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (2), HUMANITIES '81 Workshop Presenter (Interdisciplinary Course Development)

BRASHEN, Henry -- Bellevue Community College, Humanities Faculty
Program of Consultant Services (Speech/Communications)

BRAWER, Florence, Center for the Study of Community Colleges, Admin./Research
Journal (CATALYST) Contributor (Surveys, Lay Advisory Committees)

BREEN, Elizabeth -- Fort Steilacoom Community College, Humanities Faculty
Program of Consultant Services (Reading and Study Skills/Humanities)

BRITZ, Patricia -- South Seattle Community College, Humanities Faculty
Program of Consultant Services, (Cross-Cultural Awareness)

BRUNKE, Tanya -- Tacoma Community College, Admin./Community Services
Community Services Representative, Core Group (Community Services and Programs)

BYRD, Arthur -- Everett Community Collee, Admin./Student Services
Program of Consultant Services (Cross-Cultural Awareness)

B. Project Participants (Continued)

CARMEAN, Jean -- Whatcom Commuity College, Division Chair
Campus Project Participant, Campus Facilitator, Core Group, Project W/B staff, HUMANITIES '81 Workshop Coordinator, HUMANITIES '82 Workshop Presenter, Association Planning Committee, WCCHA Board (Interdisciplinary Course Development, Value of Humanities, Integration of Vocational/Humanities)

CARR, Allan -- Peninsula College, Admin./Community Services
Exemplary Status Nomination (Drama)

CHRISTIANSEN, Pauline -- Bellevue Community College, Humanities Faculty
Campus Facilitator, Program of Consultant Services, Exemplary Status Nomination/Award (2) (Literature Course and Program Development)

CHRISTENSON, Elroy -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

CICERO, J. Michael -- Highline Community College, Admin./Division Chair
Exemplary Status Nomination/Award, Vocational Representative (Business/Humanities)

CLARE, Warren -- Garrett Heyns Educational Center, Humanities Faculty
Campus Facilitator, HUMANITIES '82 Planning Committee, Campus Project Director (Visiting Lecture Series)

COBB, Heath -- Fort Steilacoom Community College, Humanities Faculty
Program of Consultant Services (Honors Program Development)

COHEN, Arthur -- Center for the Study of Community Colleges, Admin.
Core Group (Entrepreneur)

COLLINS, Minnie -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

COMMEREE, Noel -- Columbia Basin College, Humanities Faculty
Exemplary Status Nomination (Communications Symposium)

CONSTANTINE, John -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

COOLE, Walter -- Skagit Valley College, Humanities Faculty
HUMANITIES '81 Workshop Presenter (Philosophy Lab)

COONEY, Rita -- Spokane Community College, Humanities Faculty
Program of Consultant Services (Integration of Vocational/Humanities, Team Teaching)

B. Project Participants (Continued)

CRANE, Julianne -- Highline Community College, Humanities Faculty
Exemplary Status Nomination/Award (Business/Literature)

CRAWFORD, Ronald -- Peninsula College, Science Faculty
Campus Project Participant (Physical Science)

CRESSWELL, Brooke -- Yakima Valley College, Humanities Faculty
Campus Project Director (Music/Community Symphony)

CROFUT-ROTH, Sheilia -- Olympic College, Humanities Faculty
Campus Project Participant, HUMANITIES '82 Workshop Presenter (Video/ESL)

CUDNEY, Charles -- Walla Walla Community College, Humanities Faculty
HUMANITIES '82 Planning Committee, Association Planning Committee (English)

CURRAN, Barry -- Everett Community College, Admin.
Campus Facilitator, HUMANITIES '81 Planning Committee, Workshop Coordinator, Workshop Presenter (Workshop Development)

CUSHMAN, Julie -- Olympia Technical Community College, Humanities Faculty
Core Group, Campus Facilitator, Campus Project Participant, HUMANITIES '81 Planning Committee, Project W/B Steering Committee (Integration of Vocational/Humanities)

DAUM, Barbara -- North Seattle Community College, Admin.
HUMANITIES '82 Planning Committee (Faculty Motivation)

DAVIS, Richard -- Edmonds Community College, Humanities Faculty
Program of Consultant Services (Integration of Vocational/Humanities [Art])

DEEGAN, Joseph -- At Large, Publisher/Editor

DELANEY, George -- Skagit Valley College, Admin.
Campus Facilitator (History)

DEMARIS, Colleen -- Bellevue Community College, Admin./Community Services
Campus Project Director, Program of Consultant Services (Humanities/Seniors, Community Services and Programs)

DIETZ, Robert -- Olympic College, Humanities Faculty
Exemplary Status Nomination/Award (Interdisciplinary Course Development, American Studies)

DODD, Davidson -- Highline Community College, Vocational Faculty
Exemplary Status Nomination (Paralegal Association)

B. Project Participants (Continued)

DONOHUE, Dan -- Seattle Central Community College, Admin./Community Services (Retired)
Community Services Representative, Campus Project Director (Humanities/Seniors)

DORR, George -- Highline Community College, Admin./Community Services (Retired)
Comm. Services Representative (Comm. Service/Programs, Legislation)

DOUGLAS, Louise -- Shoreline Community College, Humanities Faculty
Campus Project Director, Exemplary Status Nomination (Lay Advisory Committees, Integration of Vocational/Humanities)

DREANY, Jack -- Olympic College, Admin./Community Services
Campus Project Dir., HUMANITIES '82 Workshop Presenter (Video/ESL)

EATON, Ed -- Green River Community College, Humanities Faculty
Exemplary Status Nomination (Contemporary Communication)

EDGE, Franklin -- Centralia College, Admin./Learning Skills
Program of Consultant Services (Interdisciplinary Course Development)

EDRINGTON, Devon -- Tacoma Community College, Humanities Faculty
Program of Consultant Services, Exemplary Status Nomination(2)/Award (Learning theories, Honors Program)

ELLINGWOOD, Frances -- Spokane Falls Community College, Humanities Faculty
Program of Consultant Services, Exemplary Status Nomination/Award (Telecourses)

ESTES, Jack -- Peninsula College, Humanities Faculty
HUMANITIES '82 Workshop Presenter (Anthropology and Culture)

FAYE, Mario -- Tacoma Community College, Humanities Faculty
HUMANITIES '81 Planning Committee, HUMANITIES '82 Planning Committee Chair, Workshop Coordinator/Presenter; WCCHA First Vice President/Board, Campus Project Director (Meeting Coordination, Workshop Development, Leadership)

FEDOR, Joan -- Highline Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter, Exemplary Status Nomination/Award (Humanities/TV, Honors Program Development)

FLINT, James -- Wenatchee Valley College, Admin.
Campus Facilitator, HUMANITIES '82 Planning Committee/Workshop Coordinator, Project W/B Steering Committee (Leadership)

B. Project Participants (Continued)

FISET, Joan -- North Seattle Community College, Humanities Faculty
Association Planning Committee, Campus Facilitator (Interdisciplinary Course Development)

FOLLINGSTAD, David -- Skagit Valley College, Admin./Division Chair
Campus Project Participant (Music Research)

FREELAND, Connie -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

FREUND, Victor -- Centralia College, Humanities Faculty
HUMANITIES '82 Workshop Presenter, Program of Consultant Services, Exemplary Status Nomination (Learning Theories)

FYFE, Patricia -- Everett Community College, Vocational Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Medical Ethics, Video-Tape Production)

GATES, Allen -- Clark College, Humanities Faculty/Division Chair
Core Group (Chairman), Campus Project Director, Exemplary Status Nomination/Award, Journal (CATALYST) Contributor, Association Planning Committee (Leadership, Lay Advisory Committees, Faculty Motivation)

GIBSON-BREDA, Susan -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

GOLDBERG, Georgine -- Green River Community College, Humanities Faculty
Campus Facilitator, WCCHA Board, Exemplary Status Planning Committee (Chairman), Exemplary Status Nomination/Award, HUMANITIES '81 Workshop Coordinator/Presenter, HUMANITIES '82 Planning Committee (Interdisciplinary Course Development)

GOLEEKE, Wallace -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

GOODMAN, Steven -- Peninsula College, Humanities Faculty
Program of Consultant Services (Interdisciplinary Course Development)

GRAVES, Robert -- Wenatchee Valley College, Humanities Faculty
Program of Consultant Services (Art Galleries)

HANSCOM, John -- Green River Community College, Humanities Faculty
Exemplary Status Nomination/Award (Oral History)

HARRINGTON, Catherine -- Highline Community College, Admin./Department/Division Chair (Retired)
Exemplary Status Nomination/Award (Business/Literature)

B. Project Participants (Continued)

HARRIS, David -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

HARTWICH, Jackie -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

HARVEY, William -- Olympic College, Humanities Faculty
Exemplary Status Nomination/Award (American Studies)

HAWKINS, Mary Alice -- Columbia Basin College, Admin./Learning Skills
Exemplary Status Nomination (Learning Skills/Humanities)

HAWKINS, Richard -- Clark College, Admin./Department/Division Chair
Exemplary Status Nomination/Award (English)

HEBERLEIN, Larry -- Edmonds Community College, Humanities Faculty
HUMANITIES '82 Workshop Presenter, Program of Consultant Services (Integration of Vocational/Humanities, Interdisciplinary Course Development, Team Teaching)

HECKER, David -- Olympic College, Humanities Faculty
Exemplary Status Nomination/Award (American Studies)

HEIN, Michael -- Bellevue Community College, Vocational Faculty
Campus Project Director, Vocational Representative (Integration of Vocational/ Humanities)

HEISE, Jean -- Spokane Falls Community College, Humanities Faculty
HUMANITIES '82 Workshop Presenter (Foreign Language Teaching)

HENDRICKSON, Lorrayne -- Bellevue Community College, Humanities Faculty
HUMANITIES '82 Workshop Presenter (Humanities/Seniors)

HENDRIX, Lynn -- Yakima Valley College, Science Faculty
Program of Consultant Services, Journal (CATALYST) Contributor (Biology)

HIGGINS, Shirley -- Spokane Community College, Vocational Faculty
Campus Project Director (Medical Ethics, Integration of Vocational/ Humanities)

HOLMES, Dianne -- Garrett Heyns Educational Center, Humanities Faculty
Program of Consultant Services, Exemplary Status Nomination (Arts/ Humanities)

HOSTETLER, Diane -- North Seattle Community College, Humanities Faculty
Exemplary Status Nomination (Drama)

HOWLETT, John -- Spokane Community College, Admin.
Campus Facilitator (Integration of Vocational/Humanities)

B. Project Participants (Continued)

HUNGATE, Mollie -- Columbia Basin College, Humanities Faculty
Campus Facilitator, Core Group, Association Planning Committee, Campus Project Director, Exemplary Status Nomination, HUMANITIES '81 and '82 Workshop Presenter (Mini-Course Development, Off-Campus Programs)

HUTCHISON, Kae -- Bellevue Community College, Admin./Community Services
Community Services Representative, Core Group, Association Planning Committee, WCCHA Board, HUMANITIES '81 Workshop Coordinator/Presenter (Community Service Programs)

IRWIN, Judith -- Lower Columbia College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter, Exemplary Status Nomination (2)/Award (Integration of Vocational/Humanities)

JENSEN, Darlene -- Olympia Technical Community College, Humanities Faculty
Campus Project Participant, Program of Consultant Services (Multi-Disciplinary Course Development)

JENSEN, Douglas -- Fort Steilacoom Community College, Humanities Faculty
Campus Project Participant, HUMANITIES '82 Workshop Presenter (Business Ethics)

JUSTICE, Patricia -- Fort Steilacoom Community College, Admin.
Vocational Representative, Core Group, Exemplary Status Planning Committee (Integration of Vocational/Humanities)

KANEKO, Lonnie -- Highline Community College, Humanities Faculty
HUMANITIES '82 Program (Poetry/Drama)

KALLAS, John -- Fort Steilacoom Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Humanities, Ethics/Business)

KATIMS, Kate -- Spokane Community College, Humanities Faculty
Program of Consultant Services (Integration of Vocational/Humanities-Business)

KENNEDY, Jerrie -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

KERNS, Thomas -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

KERR, Douglas -- Fort Steilacoom Community College, Humanities Faculty
Exemplary Status Nomination (Drama/Speech)

B. Project Participants (Continued)

KIMBALL, Kenneth -- Centralia College, Humanities Faculty
Exemplary Status Nomination (Performing Arts Society)

KINERK, John -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination/Award (Honors Programs)

KISCHNER, Michael -- North Seattle Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Humanities/ESL)

KNEFF, Zane -- Spokane Community College, Vocational Faculty
Campus Project Participant, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Humanities)

KOAL, Ralph -- Grays Harbor College, Humanities Faculty (Retired)
Campus Project Director, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Humanities, Labor History)

KRIEGER, William -- Fort Steilacoom Community College, Humanities Faculty
Campus Facilitator, Project W/B Planning Committee, HUMANITIES '82 Workshop Coordinator, Association Planning Committee (Workshop Coordination)

KRUG, Jon -- Grays Harbor College, Admin./Vocational
Vocational Representative, Core Group, HUMANITIES '82 Program, Ceremonies, Association Planning Committee, Journal (CATALYST) Contributor (Integration of Vocational/Humanities)

KULIA, Wiley -- Seattle Central Community College, Admin./Division Chair
Campus Facilitator (Art)

LARKIN, Diane -- Olympia Technical Community College, Humanities Faculty
Community Services Representative, Campus Project Participant, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Humanities, Interdisciplinary Course Development)

LARSON, Dale -- Grays Harbor College, Humanities Faculty
Campus Facilitator, Program of Consultant Services (Literacy/Humanities)

LEWIS, Richard -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination/Award (Honors Programs)

LONG, Dennis -- Lower Columbia College, Vocational Faculty
Campus Project Director, HUMANITIES '82 Planning Committee, Workshop Coordinator/Presenter; WCCHA Board, Exemplary Status Nomination/Award (Integration of Vocational/ Humanities)

LOVE, Robert -- Shoreline Community College, Science Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Interdisciplinary Course Development)

B. Project Participants (Continued)

LUKIN, Leonard -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination/Award (Honors Programs)

MANCUSCO, Susan -- Whatcom Community College, Vocational Faculty
HUMANITIES '81 Workshop Presenter (Integration of Vocational/Humanities)

MANSFIELD, Joyce -- Edmonds Community College, Humanities Faculty
HUMANITIES '81 Workshop Presenter (Integration of Vocational/Humanities)

MAYLON, Harland -- Tacoma Community College, Humanities Faculty
Program of Consultant Services (History)

McCARTNEY, K. Ann -- Shoreline Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Faculty)

McCORMICK, Ruth -- Edmonds Community College, Humanities Faculty
HUMANITIES '81 Workshop Presenter (Integration of Vocational/Humanities)

McELROY, Davis -- Centralia College, Humanities Faculty
Campus Facilitator, Exemplary Status Nomination (Classics)

McGLOCKLIN, Gary -- Bellevue Community College, Admin./Division Chair
Exemplary Status Nomination/Award (Literature)

McGREGORY, Daphene -- Garrett Heyns Educational Center, Humanities Faculty
Exemplary Status Nomination (Interdisciplinary Course Development)

McLAUGHLIN, Thomas -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination/Award (Honors Programs)

MERTZ, Gerry -- Green River Community College, Admin. (Retired)
Campus Facilitator, HUMANITIES '81 Planning Committee, Workshop Coordinator, Exemplary Status Planning Committee (Chair) (Leadership)

MESKE, George -- Yakima Valley College, Humanities Faculty
Exemplary Status Nomination/Award (Drama)

METZGER, Fred -- Fort Steilacoom Community College, Humanities Faculty
Exemplary Status Nomination (Drama/Speech)

METZGER, Robert -- Shoreline Community College, Humanities Faculty
Exemplary Status Nomination (Music)

MEYER, Pamela -- Bellevue Community College, Humanities Faculty
HUMANITIES '82 Workshop Presenter (Humanities/Seniors)

B. Project Participants (Continued)

MEYERS, Judith -- Olympic College, Humanities Faculty
Exemplary Status Nomination/Award (American Studies)

MILHOLLAND, Alice -- Big Bend Community College, Humanities Faculty (Retired)
Campus Project Director, HUMANITIES '82 Workshop Presenter (Developmental Education/Humanities, Learning Packages)

MILLER, Stafford -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

MILLS, Ray -- Olympia Technical Community College, Admin./Vocational (Retired)
Exemplary Status Nomination (Integration of Vocational/Humanities)

MONTZHEIMER, Jim -- Shoreline Community College, Admin./Vocational
Core Group (Integration of Vocational/Humanities)

MORDAN, Joyce -- Peninsula College, Humanities Faculty
HUMANITIES '82 Workshop Presenter (Anthropology and Study of Women)

MORGRIDGE, Barbara -- Edmonds Community College, Admin./Division Chair
Campus Facilitator, Association Planning Committee, Project W/B Steering Committee (Integration of Vocational/Humanities, NEH Consultancy Grants)

MRAZ, Joan (Jo Ann) -- South Seattle Community College, Humanities Faculty
Campus Facilitator, HUMANITIES '81 and '82 Planning Committees, WCCHA Board/Nominating Committee Chair, Association Planning Committee (Meeting Planning)

MUNNS, William -- North Seattle Community College, Humanities Faculty
Campus Project Participant (Interdisciplinary Course Development)

NEFF, Carolyn -- Centralia College, Humanities Faculty
Exemplary Status Nomination (Performing Arts Society)

NELSON, Gene -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination (Summer Arts Workshop)

NELSON, Marvin -- Green River Community College, Science Faculty
Exemplary Status Nomination/Award, HUMANITIES '81 Workshop Presenter (Science/Humanities, Interdisciplinary Course Development)

NOTT, Doug -- Yakima Valley College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination (Music)

B. Project Participants (Continued)

NOWLIS, Elizabeth -- Shoreline Community College, Vocational Faculty HUMANITIE 81 and '82 Workshop Presenter (Integration of Vocational/ Humanities, Interdisciplinary Course Development)

NYSINGER, Robert -- Grays Harbor College, Humanities Faculty Exemplary Status Nomination/Award, Program of Consultant Services (Madrigal Feaste, Community Programs, Music)

OAKLEY, Drew -- Whatcom Community College, Humanities Faculty Campus Project Participant, HUMANITIES '82 Workshop Presenter, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

O'CONNELL, Tom -- Bellevue Community College, Admin./Humanities Faculty Journal (CATALYST) Contributor, HUMANITIES '81 Master of Ceremonies (Energy)

OLSON, Frederick -- Shoreline Community College, Humanities Faculty Campus Project Director, HUMANITIES '82 Workshop Presenter (Interdisciplinary Course Development)

PALEK, Mark -- South Seattle Community College, Humanities Faculty Program of Consultant Services (Developmental Studies/Humanities)

PEDERSEN, Joseph -- Skagit Valley College, Admin./Vocational Vocational Representative, Core Group (Integration of Vocational/ Humanities)

PETERS, Dennis -- Shoreline Community College, Humanities Faculty Campus Project Director, Campus Project Participant, HUMANITIES '81 and '82 Workshop Presenter, HUMANITIES '82 Master of Ceremonies, WCCHA Board, Exemplary Status Nomination (2) (Lay Advisory Committees, Integration of Vocational/Humanities, Interdisciplinary Course Development, Newsletter Publication)

PETERSON, Dan -- Seattle Central Community College, Humanities Faculty Campus Project Participant, Exemplary Status Award/Nomination, HUMANITIES '81 Workshop Presenter (History)

PHIPPS, Rita -- North Seattle Community College, Humanities Faculty Campus Project Participant, HUMANITIES '82 Workshop Presenter, Program of Consultant Services, Journal (CATALYST) Contributor (Learning Theories, Staff and Curriculum Development, Adult Learners, Interdisciplinary Course Development, Integration of Vocational/Humanities)

PLUCKER, Robert -- Skagit Valley College, Humanities Faculty Campus Project Director, HUMANITIES '82 Workshop Presenter (Music Research)

B. Project Participants (Continued)

POLLARD, J. Marvin -- Peninsula College, Humanities Faculty
Exemplary Status Nomination/Award (Multi-Disciplinary Programs)

POWELSON, Rosemary -- Lower Columbia College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter, Program of Consultant Services (Women in Art)

PREUS, Gilma -- Lower Columbia College, Admin.
Campus Facilitator (Program Coordination)

PURSER, Robert -- Bellevue Community College, Humanities Faculty
Campus Project Director (Integration of Vocational/Humanities)

QUAST, Werner -- Peninsula College, Humanities Faculty
Campus Project Director, Association Planning Committee, Exemplary Status Nomination/Award (Multi-Disciplinary Programs)

QUATTROCIOCCHI, Susan -- Everett Community College, Admin./Vocational
Campus Project Director, Core Group, Vocational Representative, HUMANITIES '81 Workshop Coordinator/Presenter (Integration of Vocational/Humanities)

REISSER, Linda -- Whatcom Community College, Admin./Student Services
Community Services Representative, Core Group (Student Services)

RICHARDSON, Allen -- Whatcom Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

RIDGEWAY, Jerine -- South Seattle Community College, Math Faculty
Program of Consultant Services (Math/Humanities)

RIGGS, Jim -- Wenatchee Valley College--North, Humanities Faculty
Campus Project Director, Journal (CATALYST) Contributor (Integration of Vocational/Humanities)

RODGERS, Elizabeth -- Seattle Central Community College, Humanities Faculty
Campus Project Director (Non-Western Art)

ROSENWASSER, Marie -- North Seattle Community College, Admin./Division Chair
Campus Facilitator, Campus Project Director, Core Group, HUMANITIES '81 and '82 Workshop Presenter, HUMANITIES '82 Master of Ceremonies, WCCHA Pres./Board, Program of Consultant Services, Exemplary Status Nomination/Award, Association Planning Committee, Project W/B Planning Committee/Steering Committee (Lay Advisory Committee, Degree and Program Development, Leadership, Integration of Vocational/Humanities, Interdisciplinary Course Development)

B. Project Participants (Continued)

ROY, Ratna -- South Seattle Community College, Humanities Faculty
Exemplary Status Nomination/Award, Program of Consultant Services (Developmental Education/Humanities)

RYAN, Robert -- Clark College, Humanities Faculty
Journal (CATALYST) Contributor (Humanities/Values)

SANDER, Lewis -- Clark College, Humanities Faculty
Program of Consultant Services, Exemplary Status Nomination/Award (Telecourses)

SANDERS, Craig -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

SCHLEGEL, Lou -- Center for the Study of Community Colleges, Humanities Faculty
HUMANITIES '81 Workshop Presenter (Integration of Vocational/Humanities)

SEEDORF, Martin/Rita -- Big Bend Community College, Humanities Faculty
Campus Project Participants, Campus Project Director (Martin), Journal (CATALYST) Contributors (Community Programs, Local History)

SEEMAN, Julianne -- Bellevue Community College, Humanities Faculty
Exemplary Status Nomination/Award (Literature)

SHACKETTE, Richi -- Spokane Falls Community College, Humanities Faculty
HUMANITIES '82 Workshop Coordinator/Presenter, Project W/B Staff (Workshop Organization and Development, Value of Humanities)

SHAW, Dennis -- Lower Columbia College, Humanities Faculty
HUMANITIES '82 Planning Committee/Workshop Coordinator/Workshop Presenter, Exemplary Status Nomination (Discipline Workshop Development, Film Series)

SILVER, Cherry -- Big Bend Community College, Humanities Faculty
Campus Project Director (2), HUMANITIES '82 Workshop Presenter (2) (Developmental Education/Humanities, Community Programs)

SIMONSON, Carolyn -- Tacoma Community College, Humanities Faculty
Campus Project Director, Exemplary Status Nomination/Award (Integrated/Interdisciplinary Course Development, Honors Programs)

SMITH, Marilyn -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Program of Consultant Services, Exemplary Status Nomination/Award (Writing)

SOMEKAWA, Emi -- Fort Steilacoom Community College, Trustee
HUMANITIES '82 Planning Committee (Board of Trustees Relationships)

B. Project Participants (Continued)

SPOERL, Linda -- Highline Community College, Admin./Division Chair
Campus Facilitator, Core Group (Secretary) (Faculty Motivation)

SPRAGUE, Brinton -- North Seattle Community College, Admin./Division Chair
Campus Project Participant, HUMANITIES '82 Planning Committee/ Workshop Coordinator (History)

STENSRUDE, Richard -- Clark College, Humanities Faculty
HUMANITIES '81 Workshop Presenter, Exemplary Status Nomination/Award (New Approaches to Humanities)

STENEHJEM, Millie -- Yakima Valley College, Humanities Faculty
Campus Facilitator, Association Planning Committee (Humanities)

STONE, Judy -- Whatcom Community College, Vocational Faculty
Campus Project Participant, HUMANITIES '82 Workshop Presenter, Program of Consultant Services, Exemplary Status Nomination/Award (Integration of Vocational/Humanities, Team Teaching, Interdisciplinary Course Development)

STORY, David -- State Board for Community College Education, Project Coordinator

STORY, Sherie -- State Board for Community College Education, Information Services

STOWELL, Paul -- Wenatchee Valley College, Humanities Faculty
Campus Project Director (Humanities Retreat)

TARRO, Philip -- Skagit Valley College, Humanities Faculty
Campus Project Participant (Drama Research)

TATE, Greg -- Skagit Valley College, Humanities Faculty
Campus Project Participant (Art Research)

TAYER, Delma -- Yakima Valley College
Campus Facilitator, Core Group, Exemplary Status Nomination (Art Gallery)

TAYLOR, Christiana -- Highline Community College, Humanities Faculty
Exemplary Status Nomination (Summer Drama Series)

TEALS, Brenda -- Big Bend Community College, Humanities Faculty
Campus Project Director, Core Group, HUMANITIES '82 Workshop Presenter, Campus Facilitator, Program of Consultant Services (WCH Member, Funding, Interdisciplinary Course Development, Community Services)

B. Project Participants (Continued)

TERREY, John -- State Board for Community College Education, Project Director
Core Group, WCCHA Board (Leadership)

THOMPSON, Fred -- Peninsula College, Humanities Faculty
Campus Facilitator, HUMANITIES '82 Planning Committee/Workshop Coordinator/Entertainment, Program of Consultant Services, Project W/B Staff, WCCHA Treasurer/Board, Exemplary Status Nomination (Leadership, Value of Humanities, Field Trips)

THOMPSON, John -- Spokane Falls Community College, Admin./Media
Community Services Representative, Core Group, Campus Project Director, HUMANITIES '81 Workshop Presenter (Media/Humanities)

TOWER, Gael -- Seattle Central Community College, Admin./Division Chair
Campus Facilitator (Humanities)

TRAVENICK, Elaine -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination, Association Planning Committee (Interdisciplinary Course Development)

VANDERMAST, Roberta -- Center for the Study of Community Colleges, Humanities Faculty
HUMANITIES '81 Workshop Presenter (Integration of Vocational/Humanities)

VAN RY, Meredith -- Green River Community College, Humanities Faculty (Retired)
HUMANITIES '82 Planning Committee/Workshop Coordinator/Workshop Presenter, Program of Consulant Services, Exemplary Status Nomination (Workshop Organization and Development, Field Trips, Grant-writing)

WALL, Jim -- North Seattle Community College, Humanities Faculty
Campus Project Participant, Exemplary Status Nomination/Award (Interdisciplinary Course Development)

WALLACE-HOFFMAN, Bonnie -- Bellevue Community College, Humanities Faculty
Program of Consultant Services (Drama, Publicity)

WALTERS, Denzil -- Shoreline Community College, Admin./Division Chair
Campus Facilitator, WCCHA Board, Project W/B Steering Committee, Exemplary Status Nomination/Award, Project W/B Planning Committee (Leadership, Organization)

WARK, Robert -- State Board for Community College Education, Admin./Media and Public Relations (Publications)

WEINGARTEN, Thomas -- North Seattle Community College, Humanities Faculty
Campus Project Director, HUMANITIES '82 Workshop Presenter (Integration of Vocational/Humanities, Literature/Business)

B. Project Participants (Continued)

WEST, Bryan -- Spokane Falls Community College
Campus Facilitator, Core Group, HUMANITIES '81 and '82 Planning Committees, HUMANITIES '82 Workshop Coordinator/Presenter, Campus Project Director, WCCHA Second Vice President/Board (Leadership, Integation of Vocational/Humanities, Literature Modules)

WHISNER, David -- Tacoma Community College, Humanities Faculty
Exemplary Status Nomination (Chamber Orchestra)

WHITE, Dennis -- Green River Community College, Science Faculty
Campus Project Director (Interdisciplinary Course Development)

WICKS, Arthur -- Olympic College, Humanities Faculty
(Public Service Announcements)

WILLIAM, Ella -- Fort Steilacoom Community College, Humanities Faculty
HUMANITIES '82 Workshop Presenter, Program of Consultant Services (Anthropology, Art and Literature, Grantwriting)

WILLIAMS, David -- Lower Columbia College, Vocational Faculty
HUMANITIES '82 Workshop Presenter, Campus Project Participant (Integration of Vocational/Humanities)

WILLIAMS, Patricia -- Bellevue Community College, Humanities Faculty
WCCHA Secretary/Board, Program of Consultant Services (Interdisciplinary Course Development, American Studies)

WOODS, Judy -- Green River Community College, Humanities Faculty
Exemplary Status Nomination/Award (Science/Humanities)

WRIGHT, Bruce -- Shoreline Community College, Lay Advisory Committee
HUMANITIES '82 Workshop Presenter (Lay Advisory Committees)

ZANETTA, Polly -- Olympic College, Admin./Division Chair
Campus Facilitator, Core Group (Chair), Exemplary Status Planning Committee, HUMANITIES '82 Planning Committee/Workshop Presenter, Association Planning Committee, WCCHA Board (Lay Advisory Committees, Integration of Vocational/Humanities)

ZIMMERMAN, Jerry -- Lower Columbia College, Humanities Faculty
Exemplary Status Nomination (Film Series)

VI. THE PUBLICATIONS

The Washington State Community College Humanities Project has generated a variety of publications, this document being one example. Titles and abstracts are listed below. Campus facilitators received a complete set of all publications (in some cases, multiple copies). However, the distribution occurred over a three-year period with no expectation that the complete works would become collectors' items. Thus, it may be that accession standards were lower than wished. Also, on a number of campuses there were personnel changes and the transfer of files accompanying the changing of the guard may have been imperfect. Consequently, if one is unable to locate a desired publication on campus, assume that CSCC publications will be available through the Center or ERIC and those resulting from the project but prepared outside the Center through the SBCCE library.

A. Center Publications

1. Advisory Committees To the Humanities - This monograph, written by Florence B. Brawer and Allen Gates, is available as Topical Paper Number 74 from ERIC, no charge for single copies. It is intended for use by colleges interested in forming an advisory committee for the humanities (25 pages).

2. Project Reports

   a. "The Humanities Curriculum in Washington's Two-Year Colleges: Report #1." This report summarizes a 20-page report based on a survey of the fall quarter 1979 class schedules for the 27 community colleges in Washington State. It offers an overview and an analysis of the humanities offerings for that quarter (three pages).

   b. "Faculty Survey: Report #2." This report is the first of several issuing from a CSCC survey of faculty. It compares preparation and experience of humanities faculty with other groups (one page).

   c. "Project Report #3: The Faculty and the Community." Faculty attitudes about strengthening the humanities are revealed in this report. Based on the findings of the faculty survey, three action-oriented recommendations are made: successful recruiting techniques should be shared, high school recruiting should be increased and the potential of community service offerings needs to be examined (two pages).

   d. "Project Report #4: May Workshops." Workshops on forming and using lay advisory committees for the humanities are described in this report. One workshop had been completed and a second was scheduled for May 23, 1980, at Big Bend Community College. The eruption of Mount St. Helens cancelled it (one page).

   e. "Project Report #5: The Faculty and the Humanities." Faculty perceptions about the humanities form the basis of this report. Most agree that a problem exists, but few have sought solutions to it (two pages).

   f. "Project Report #6: The Spotlight Is On Washington." Remarks presented by Arthur M. Cohen at the first meeting of participants in the project; April 8, 1980, Highline Community College (three pages).

g. "Project Report #7: July Workshop." The report describes the workshop conducted by Arthur Cohen and Florence Brawer to help individuals prepare proposals for campus projects (two pages).

h. "Project Report #8: Humanities Enrollments In Washington's Two-Year Colleges." This report is an analysis of the enrollment patterns in humanities courses for fall quarter 1979. It concludes that changes in the structure of the curriculum are necessary (four pages).

i. "Project Report #9: September Workshop." This is a report on the workshop hosted by Olympic College on "The Role of Humanities In Vocational Education" (two pages).

j. "Project Report #10: October Workshop." This is a report on more workshops on advisory committees: Spokane and Spokane Falls Community Colleges and Columbia Basin College (two pages).

k. "Project Report #11: November Workshop." This is a report on the workshop hosted by Everett Community College, "The Comprehensive Community College? Or Should We Rename Our College - Everett Vocational School?" (three pages).

l. "Project Report #12: Integrating the Humanities and Occupational Programs--An Inventory of Current Approaches." This report by Miriam (Randy) Beckwith features brief descriptions of ways in which various colleges have sought to integrate humanities and vocational programs (six pages).

m. "Project Report #13: January Workshops." This is a report on two workshops hosted by Clark College: the first concerns ways of integrating humanistic and career learning; the second focuses on ways in which the college could use the survey results in making decisions (three pages).

n. "Project Report #14: Formation and Uses of Lay Advisory Groups for the Humanities." This report describes the process followed by institutions that have successfully established an advisory group. The names of individuals to contact for additional information are included. Approaches that have not worked out well are also discussed (seven pages).

o. "Project Report #15: March Workshops." This is a report on two workshops at Peninsula College, one concerning the results of the faculty survey, the other at Olympic College on the development of a student questionnaire (two pages).

p. "Project Report #16: April Workshops and Meetings." This is a report of two workshops, one at Highline Community College on lay advisory committees, the other at Bellevue Community

College on the potential uses of student and community surveys. It also describes the involvement of project representatives at the CCHA meeting (three pages).

q. "Project Report #17: May Workshops and Meetings." This is a report on a series of workshops, including a full day workshop conducted by Lou Schlegel and Roberta Vandermast from Valencia Community College (Florida). Additional workshops at Fort Steilacoom and North Seattle Community Colleges, and Olympic College are covered (five pages).

r. "Project Report #18: September Workshops." This is a report on workshops conducted at Tacoma and South Seattle Community Colleges, both dealing with lay advisory committees (three pages).

s. "Project Report #19: More Action on Advisory Committees." This report covers more workshops on advisory committees: Wenatchee Valley College; Fort Steilacoom, North Seattle, and Green River Community Colleges (three pages).

t. Project Report #20: Another Round of Workshops on Advisory Committees." This is a report on the workshop hosted by Shoreline Community College on "Integrating Liberal Arts and Vocational Education" (three pages).

u. "Project Report #21: Humanities Courses Benefit Students." A summary of the findings of the student survey, this report contains much useful information about student perceptions on the humanities (three pages).

v. "Project Report #22: Humanities Advisory Committee Update." This is another report on workshop advisory committees (Whatcom Community College) and the status of advisory committees which have been formed or are being formed on other campuses is also covered.

3. Survey Report

"Measuring The Benefits of Liberal Arts Education In Washington's Community Colleges." This comprehensive report by Jack Friedlander, staff associate at the Center, reports and analyzes the findings of the student survey. It contains 25 pages of text, 19 tables, a summary of findings and a copy of the survey instrument. In addition to Project Report #21 and the comprehensive report, the Center has copies of remarks on the survey made by Arthur M. Cohen to the Washington Association of Community College Presidents.

B. Project Office Publications

1. Catalyst - Among the services that might be offered by the proposed humanities association is the publication of a newsletter or journal

to foster greater communication between people concerned with humanities education. The Catalyst was conceived as an example of what might be done. It was edited and published by Joseph Deegan and contained nine articles by humanities practitioners.

Because the response to the prototype issue was positive, it was agreed that such an undertaking was both practical and worthwhile. The caliber of the articles reflects well on the quality of individuals involved with the humanities in the community colleges.

Multiple copies were sent to each campus facilitator for distribution. Additional copies are now available from the SBCCE library (20 pages).

2. Community College Enrollments in the Humanities - This document offers a variety of data about community college humanities enrollments which had never before been assembled in an organized fashion. The data were taken from final fall quarter reports produced by the SBCCE for 1979, 1980, and 1981. The tables include summary information on: humanities full-time equivalent students, distribution of humanities enrollments, student/faculty ratios, and full-time equivalent faculty. Summary data are also listed by humanities disciplines.

   The course schedules by discipline by college for each of the three fall quarters are also included in the document. The schedules display titles and numbers; sections, credits, enrollments; scheduled days, locations, and times; and the instructor's name and employment status. Tables of selected student characteristics are also shown by college by discipline.

   The report was designed to be separated by disciplines. Accordingly, full-time instructors were provided with sections of the report dealing only with their specific discipline. No sets of discipline reports were retained by the project office since the information was included in the comprehensive report. Five copies of the updated comprehensive report were sent to each campus. Additional copies of the complete report are available from the SBCCE library at no cost (272 pages).

3. Consultants Registry - This document, prepared by the project office in support of the Program of Consultant Services, contains a description of the program, what it is, and how it operates. It also lists the consultants included in the registry by area of expertise. In addition to the listing by specialty, there is detailed information on each of the 47 registered consultants.

   The program was funded to allow one visit to each campus. Requests for consultant visits totaled 24; 15 had been completed by the program deadline. Efforts are being made to extend the program since it proved useful to those colleges receiving the services.

Additional copies of the registry can be obtained from the SBCCE library. Copies were also sent to each campus and may still be available although the program has officially terminated (62 pages).

4. Experiments in Developing the Humanities - This document is a collection of abstracts of 203 preliminary proposals for revitalizing the humanities. It contains the title of the proposal, project director, college, and a brief description of the proposed activity and identifies which of the proposals were selected for full development, and of those, which ultimately received funding. The booklet is a compendium of interesting ideas which might be considered for implementation by other colleges.

   Like the other project office publications, it was distributed to each campus and may be available on campus. However, additional copies can be obtained from the SBCCE library.

VII. THE CONCLUSIONS

The Project resulted in material and human resources with great potential for the humanities. This chapter established a permanent and comprehensive inventory of these resources in a form by which they are easily accessible. Too often materials and findings are not widely distributed. It takes two things to accomplish that. The first is appropriate documentation so that necessary information is readily and conveniently available. The second condition is the existence of an active network to create continual awareness that the sharing of ideas and conclusions is a professional obligation. In many respects, the sciences enjoy a significant advantage over the humanities in these two regards. This may account for advances less common to the humanities.

The WCCHA and the publication of this resource inventory represent efforts to keep the humanists in touch with each other and the state of their art. If the Humanities Project is successful in helping to do that, it will live long beyond its term.

GRANTSEEKING

I. INTRODUCTION

Why do you want a grant anyway? Is it something that seems like it would be nice to have, something to include on your resume, a way of improving your status within your peer group? If that is the case, the grant is an end in itself and most grantmakers frown on that sort of thing. To discourage it they build into the process enough obstacles so that the less-than-serious applicant will decide it isn't worth the effort. The problem, however, is to avoid frightening away the good ideas and good people that merit support. If you see a grant as a means to an end and very possible the only means to that end, then GO FOR IT! But make the decision consciously. Make sure the return is worth the effort.

Putting a good grant request together is not easy. If the amount is relatively small, say $3,000 or less, check first to see if it can't be accommodated within the college budget--staff development funds, divisional budgets, or services and activities fees, for example. Think next about staying close to home. Does the college have a foundation? More and more do nowadays. Are the community service organizations, like Rotary and Lions likely to support the venture you have in mind? These sources are most likely to respond if the costs are modest. Non-college foundations are less inclined to fund small requests.

Small foundations do not have paid staff; consequently, the officers or directors find administrating many requests burdensome. They are inclined to settle into a pattern: so much to the United Way, so much to Goodwill, so much to the YMCA. They write the checks once or twice a year and then go on to deal with the demands of everyday life.

Large foundations do have staff, but for the most part they prefer to use their payout to effect the maximum change possible within the limits of their resources, providing it is consistent with the purposes for which the foundation was created. Adding ten books to a community college library is not seen as a way to significantly influence change. They are likely to advise you to take up a collection instead.

You should also be advised that foundations, at least most of them, do not regard community colleges as a high priority item, especially those that are part of a state system. The Humanities Project was offered a $75,000 match by the Mellon Foundation if it could raise a similar amount from other sources. A vigorous effort was made to raise the money. The staff of two foundations recommended support to their respective boards. Rarely are the staff recommendations turned down. Despite the attractiveness of doubling the impact of contributed funds because of the match from the Mellon Foundation, both boards rejected the staff recommendations, much to the chagrin of the staff. Other requests never even got to the boards. The handicap of being community colleges, part of a state system, and already recipients of a significant grant from the NEH was apparently too great to overcome. Now with the expiration of the grant and the financial difficulties faced by the state, foundation boards may be more responsive to funding requests from community colleges.

If at this point you are disinclined to pursue foundation funding, that is understandable. Most of us believe that what we are doing is important and are frustrated and discouraged when others fail to appreciate the significance of our work. By the same token, if we fail to persist, we will have demonstrated conclusively that their perceptions were accurate.

A review of grants made by the NEH, WCH, and private foundations and charitable trusts does not lead one to the conclusion that all truth, wisdom, and beauty reside outside the community colleges. Within the Washington State Community College System there is an enormous reservoir of ability. This is reflected, among other things, in the campus projects funded by the Project. They represent creative solutions to complex problems, and most were superbly executed, often on an inadequate budget. Funds were insufficient to support many other proposals of equal promise. The program of consultant services has been especially successful on those campuses where it has been utilized. It relies on uniquely qualified individuals from within the system, and when called upon they have performed very well. The articles in the journal, Catalyst, in many cases were equal or superior to those published in well-regarded professional journals. The individuals or groups nominated for Exemplary Status testify to the quality of the work taking place in community colleges. The same can be said for those who coordinated workshops or made presentations at HUMANITIES '81 and '82. The leadership which has emerged in the Core Group and the WCCHA is inspirational. The presentations made by individuals from the state of Washington at the CCHA Western Regional Meeting was equally inspiring. And the list goes on.

It may very well be that adversity is a blessing, that our vitality and creativity stem directly from our struggle to survive and ultimately prosper. It may be that an idea and the things we want to do are more than enough to overcome the petty prejudices we so often encounter. Don't sell yourselves short. Don't underestimate the importance of your ideas. Just approach things realistically. Persist! If you've gotten this far, don't quit now. The pages which follow are intended to be helpful in your quest.

II. THE SCOPE OF PHILANTHROPY

Money is not easy to give away, nor is it easy to get from foundations. The two contensions may seem contradictory, but both are true, which leads to the question: Why? The first is true because there are approximately 22,000 entities in this country which qualify by definition as foundations. The combined assets of these foundations exceed $35 billion. By law (IRS), they are required to pay out a minimum of five percent in grants and awards. The actual payout exceeds $2.3 billion annually. However, that represents only about 5.5 percent of private philanthropic giving, and it is estimated that approximately $100 in federal funding is available for every $1 paid by private foundations in support of similar objectives. Nevertheless, private sector foundations represent a significant potential source of funding for the humanities which received 11 percent of allocated funds. Broken out by field of interest, the humanities received $153,400,000 (1977-78).

In the state of Washington, the Office of the Attorney General maintains a registry of charitable trusts. The most recent publication (1980) lists over 1,000 registered charitable trusts or foundations with collective assets of $590 million. At five percent, the payout approaches $30 million. However, Foundation Fundamentals: A Guide for Grantseekers lists the market value of foundation assets in Washington State at slightly over $300 million with a payout greater than $20.5 million. It is sufficient for our purposes to assume that a payout in Washington State between $20 million and $30 million merits consideration. Data also indicate a favorable balance of trade, for a significant number of foundations dollars flow into the state from other states. Thus, the available resource clearly exceeds $30 million annually.

The largest foundation in the nation is the Ford Foundation. Listed assets are $2,291,480,000 (that's right, BILLION!) and the total grants (1977) were $146,906,000. Picture yourself with the responsibility of giving away that much money and you can see that it is no easy task, especially if you wish to maximize the benefit to society in the process.

One of the things that makes money difficult to give away is the competition for it. It is estimated that private foundations receive nearly one million requests annually. Of these, perhaps no more than six or seven percent are funded. The reasons for failure are many, the reasons for success few. It helps to know the difference, and this chapter is intended to aid in understanding what that is.

Giving money away isn't the only problem facing foundations. Keeping it available for that purpose has been a losing battle. Foundation Fundamentals describes the problem as follows: From 1972 to 1977, " . . . the value of foundation assets in constant dollars had dropped 29.5 percent in those five years representing an asset loss of $7.3 billion. Grants during the same period were up 33.5 percent in current dollars (from $1.5 billion to $2.1 billion), but, when factored for inflation, grants had actually dropped 8.2 percent to a level of $1.1 billion."

As you can see, it is not easy to give money away, keep it, or get it.

Even so, for the individual grantseeker, the availability of hundreds of billions of dollars appears to be sufficient to include a small grant for his/her project in the humanities. The problem then is how to go about obtaining it.

For the unitiated, this may seem to be an insurmountable problem, but it surely is not. The purpose of philanthropy is to support worthy causes which might not otherwise be undertaken. If you have a worthy project and wonder how to go about obtaining support for it, first consult your college library and/or the library of your development office if your college has one. If neither one has the following publications, it should have, especially in these times of financial difficulty.

III. REFERENCE MATERIALS

A. The Foundation Directory

The Foundations Directory is a large (approximately 600 pages), hard cover publication put out by THE FOUNDATION CENTER. New editions are issued periodically. The 7th Edition was published in 1979 and covers fiscal reporting periods through 1978. The Directory is considered the standard reference work for non-governmental, grant-awarding foundations.

The Directory lists foundations by states but includes only those with assets of $1 million or more or those which give awards of at least $100,000. In the 7th Edition, 3,138 such foundations are listed. They represent 93 percent of the total assets and 92 percent of all grants made.

Each foundation listing includes name, address, date of establishment, donors, purpose and activities, financial data (assets, gifts received, expenditures including grants indicating high and low awards), trustees, and who to contact.

The Directory is indexed by name, state and city; by donor, trustees, and administrators, and by field of interest.

Every college library should have it.

The introductory statement is particularly interesting because it contains extensive background information on private philanthropy. Appendix A includes sample guidelines and procedures which help to illustrate what foundations want to know when considering proposals.

The Foundation Directory is worth perusing to gain some appreciation for the scope and nature of private giving in the United States since it represents a major potential source of revenue for the grantseeker.

B. Foundation Fundamentals: A Guide for Grantseekers

This is an excellent book! Every college should have a dozen copies. It is published by THE FOUNDATION CENTER as is The Foundation Directory. For the perspective grantseeker, both are vital. The Guide begins with background material which is helpful in understanding how foundations operate. It describes the resources available to help the grantseeker and explains how to use them effectively. It also gives specific advice on how to present your proposal to a foundation. It is readable, short (148 pages--many of these are lists of resources to which you might refer, but are not obliged to read), and very informative.

C. Grants in the Humanities: A Scholar's Guide to Funding Sources

This book is of little value. You should know that since you might see it in a bibliography and be tempted to buy it. The book is short (48 pages plus appendices) and 26 pages are given over to a "sample proposal" which is a fairly good model. In reviewing it, one might conclude that substantial effort has gone into an attempt to secure a relatively small amount of money. As was mentioned in the introduction, there may be other ways to achieve the same objective with much less bother. That is worth understanding.

D. Charitable Trust Directory: Office of Attorney General (Washington)

This book is outdated, inaccurate, and incomplete. However, it is also interesting, informative, and useful. If you like The Book of Lists and Guinness' Book of Records, you'll undoubtedly like this one. Despite its drawbacks, you might find it a valuable source of information about where to go in the state of Washington to secure funding for your project.

E. Foundation News: The Journal of Philanthropy

Although this bi-monthly publication by the Council on Foundations is intended primarily for use by those engaged in the field of philanthropy--that is, the grantmakers--it is also useful to grantseekers. First, the articles provide insight into what is happening in philanthropy; the experienced grantseeker can therefore discern the direction of trends in contemporary philanthropy and chart a course accordingly. The inexperienced grantseeker, however, will find it difficult to recognize these trends. Nevertheless, The Journal remains a useful publication because of its "grey pages" (The Foundation Grants Index Bimonthly) which, in Section 1, lists each award made in the bi-monthly period. It does so alphabetically by foundation/by state. The listing includes the amount, recipient, date, and purpose. An index number in parentheses is assigned, and the awards are numbered consecutively. Section II lists domestic and foreign recipients alphabetically, and the assigned index number is included so that the reader can relate the recipient to the grant or grants received.

Section III is more useful than Section II because it identifies the grants by "key words and phrases" which are listed alphabetically. For example, in the September/October 1981 issue under "colleges," there are 38 listings of which eight are community colleges. It is useful to see what kinds of grants are going to community colleges, to the humanities, and more importantly to the humanities in community colleges and to know who is giving them, how large they are, and for what purpose they will be used. Let's examine them for the last year for which the publications are available.

For community colleges, there were 33 grants awarded over a 12-month period for a total of $3,099,432. The highest award was $569,340, the lowest $5,000. Individual community colleges received 21 of the grants. The remainder went to associations or multi-institutional arrangements with minority programs leading the list. Ford, Exxon, and Mellon were the most receptive, and Kellogg the most generous for a single award. One community college, Itasca Community in Minnesota, received two grants from the same foundation for a total of $399,348.

Conclusions? Foundations will respond favorably to requests from individual community colleges. Think big! Eight of the grants were for six figures; only three were less than five figures.

The Center for the Study of Community Colleges received two grants (Mellon, $340,000; Ford, $180,000). It is appropriate to consider outside assistance in the implementation of your proposals.

Within the same time period, the humanities received 68 grants for a total of $20,292,403. Mellon was by far the largest grantmaker for the humanities, most of which went to a standard program for private universities, the description of which reads:

> "For allocation over several years for any of three purposes within traditional fields of the humanities; to appoint or promote junior or intermediate-level faculty members; to receive further training in their current fields or to shift fields where prospects are greater; and to encourage early or partial retirements."

In support of such programs, Mellon made 29 grants totaling $13,700,000. All in all, in a one-year period, Mellon made 37 grants to the humanities totaling $17,335,000. The smallest was $35,000; the largest was $1.5 million. Other large contributors to the humanities were Ford (two/$765,913), Rockefeller (six/$186,400), Exxon (five/$245,000), Newcombe (two/$813,030), Kellogg (one/$200,000), Benedum (one/$100,000), and Kresge (one/$500,000).

Conclusion? There's money out there. Go for it! The Journal of Philanthropy should be in the college library. Let your fingers do the walking through the "grey pages" and renew your determination bi-monthly.

F. ERIC

ERIC is an educational clearinghouse for community colleges and can be utilized to obtain information on funding sources. It is accessible through the college library. It also produces FACT SHEETS like the one on the following page which relate to "proposal writing."

G. A Source Book: A Catalog of Training Programs, Publications, Resources, and Ideas On Fundraising and Management

This document is published by the Grantsmanship Center, which modestly describes itself as the "non-profit world's largest training institution" and "the country's major non-profit publisher." The document is essentially a sales brochure describing the services provided by the Center, focusing on a variety of workshops and seminars, some of which may be of interest to even the occasional grantseeker. It also contains a one-page section titled "The Reference Shelf: A Basic Grantsmanship Library." The list is annotated and includes a number of the publications referred to in the preceding pages. Some of them might be worth obtaining by the occasional grantseeker. Most should be on the reference shelves of the college library or in the College Development Office.

ERIC®

FACT SHEET

Clearinghouse for Junior Colleges
96 Powell Library Building
University of California
Los Angeles, California 90024

No. 2, July 1981

Proposal Writing for Two-Year Colleges

Faced with reduced public funding, many two-year colleges are seeking money from government agencies and private foundations to change procedures or develop materials in areas that would otherwise be neglected. Simultaneously, several of the most well-known public and private funding sources are becoming increasingly receptive to proposals submitted by community colleges. Examples of federal programs that fund projects in particular areas of interest are the National Endowment for the Humanities, the National Science Foundation, the Department of Energy, and such Department of Education programs as the Fund for the Improvement of Postsecondary Education and the Strengthening Developing Institutions Program (Title III). Private foundations like the Kellogg Foundation, the Ford Foundation, and the Mott Foundation are also possible sources of funds for two-year colleges. In addition, local businesses and industries are worth investigating as potential funders of projects for their nearby community college.

The many agencies that provide funds for projects cover a vast variety of interests, but an individual funding source may have a very limited scope of concern. Further, while the total resources available are large, they are certainly not sufficient to fund all of the worthwhile proposals that are prepared. Receiving funding requires identifying an important problem, locating an appropriate funding source for the topic, and presenting the idea effectively. This fact sheet offers a brief outline of the major steps required to secure funding.

How is the project planned?

First, identify the institution's need and develop an idea of how the need can be met. The idea should be practical and of real importance in strengthening education at the institution. Next, discuss the idea with the individuals who will be involved in implementing the project. If sufficient interest is expressed and support seems to be forthcoming from the administration and faculty, locate a source of funding.

How do I look for a funding source?

Finding a possible funding source is primarily a process of identifying a foundation or agency that has a history of funding projects in the same subject area or with a similar purpose. Consult your college or district development officer for information about public and private funding programs or investigate the resource organizations described below. Contact your state education agency as well, since a number of federal programs allocate funds to the states for use in supporting local projects in specific areas.

Most sources, especially government programs, have a pamphlet or booklet that describes their areas of interest and requirements in detail. Carefully examine the scope of concern and requirements of the possible sources of funds. Then send a brief (no more than two pages long) description of the project, including the objectives, to agencies and foundations which seem to be interested in similar projects. A program representative will be able to determine whether the project is appropriate.

Where can I obtain additional information about funding sources?

The following institutions and publications constitute a sample of the sources of valuable information about grantsmanship and public and private sources of assistance:

The Foundation Center
888 Seventh Avenue
New York, NY 10019

The Foundation Center is a nonprofit organiation which collects and disseminates information about foundation grants through the *Foundation Directory*, the computer-searchable Foundation Grants Index, and regional library collections.

Grant Information System (GIS)
2214 North Central Avenue
Phoenix, AZ 85004

GIS is a printed catalog of grants available from federal, state, and local government, and from public and private foundations and non-foundation corporations. In addition, the catalog is computer-searchable through the System Development Corporation and through Dialog.

The Grantsmanship Center
1031 S. Grand Avenue
Los Angeles, CA 90015

A nonprofit, educational institution, the Grantsmanship Center holds workshops, publishes guides, and produces the bimonthly *Grantsmanship Center News*.

National Council on Resource Development (NCRD)
1875 Connecticut Avenue, N.W., Suite 1013
Washington, DC 20009

An affiliate council of the American Association of Community and Junior Colleges, NCRD publishes a series of resource papers on aspects of grantsmanship and offers other membership services, such as an annual membership directory.

Catalog of Federal Domestic Assistance

Published annually by the Office of Management and Budget, the catalog provides information about federal programs, including the objective of the program, how funds may be used, the activities which have been funded, eligibility requirements, and the application and award process.

Chronicle of Higher Education

The weekly *Chronicle of Higher Education* includes regular columns announcing the deadlines occurring in the following three months for grant programs and listing information about grants recently awarded, including the awarder, the recipient, the purpose, and the amount of the award.

How is the proposal writing process organized?

A timeline with deadlines for each section of the proposal should be developed to ensure that all requirements are met by the time the proposal is due to the agency or foundation. The deadlines should be circulated to everyone involved in planning the project. Keep in touch with the agency or foundation representative so that any problems or questions can be resolved as quickly as possible.

What are the sections of a proposal?

Although requirements differ, most proposals have these common features: 1) a project summary, 2) a narrative, 3) a budget statement and justification, and 4) appendices.

Project Summary. The project summary, as well as the rest of the proposal, should be written in clear, precise language without the use of obscuring jargon. An accurate and complete description of the project objectives and procedures should be given with as much detail as possible in the length specified in the proposal guidelines.

Narrative. The following points are usually addressed in the narrative: 1) a statement of the problem, 2) a review of the literature, 3) the project objectives, 4) the procedures, 5) the significance, 6) the evaluation method, 7) dissemination, 8) staff qualifications, and 9) the schedule of activities.

Statement of the Problem. A description of the topic addressed and an explanation of both the institutional and societal needs for the project should be provided. Relevant information about the institution can be used to demonstrate that the project is needed.

Review of the Literature. The literature review both supports the need for the project and shows evidence that the project planners have made a detailed investigation of prior attempts to meet the need. A search of the Educational Resources Information Center (ERIC) database can simplify this research by providing a comprehensive view of the documents and journal articles on the subject. Many items that are especially useful for supporting proposals, such as final reports of federally funded projects and extensive government research reports on specific topics, are submitted to ERIC automatically.

Objectives. An explanation of what the project will accomplish should be provided in the narrative. These objectives should be realistic and follow directly from the statement of the problem.

Procedures. The procedures to be followed in conducting the project and the reasons for choosing these procedures should be explained in detail. The population involved, the methods used, and the materials developed are a few of the factors that should be discussed in this section.

Significance. A statement of what the project will add to existing knowledge or how the project will improve current practices is included in the narrative to emphasize the importance of the project.

Evaluation. Most funding sources require some form of evaluation, usually external, to objectively determine what the project achieved and to ensure that any recommendations made as a result of the project follow from what actually took place. The evaluation should include both formative and summative components. In this section of the report, describe the evaluation process and identify the external evaluators either generally or, if possible, by name and title.

Dissemination. The process of disseminating the project findings or outcomes is described with the purpose of demonstrating the project's usefulness outside the originating institution. Include a statement that a description of the project or the final project report will be submitted to ERIC.

Staff Qualifications. A paragraph should be included for each principal staff member detailing his or her educational background and relevant experience or expertise. The complete vitae of staff members can be included in the appendices.

Schedule of Activities. Frequently, the funding source requires the completion of a comprehensive schedule form showing an exact deadline for the accomplishment of each part of the project. If a form is not provided, this timeline should be included in the narrative.

Budget Statement and Justification. The budget should be accurate and realistic. Most funding sources have a detailed budget form with spaces for each category of expense that should be addressed. Categories that are usually included are personnel costs, including benefits equipment costs; supply expenses; travel expenses consultant fees; other expenses, including utilities, computer time, publication expenses, or other miscellaneous costs; and indirect costs, such as overhead. If you intend to use your college campus, find out if the college has a set overhead cost. The budget justification should support the budget figures and explain fully how the estimates were made in each category. The credibility of the budget can often add to the authority of the entire proposal.

Appendices. The appendices should contain any additional supporting material, such as the vitae of key personnel, background material on the institution, and letters of recommendation from community members or involve individuals. Be careful not to double the size of the proposal with supporting material.

The proposal is written, what next?

After the proposal is completed, an individual who has been closely involved in the planning process should read over the entire proposal carefully checking for consistency and continuity throughout the sections. The reader should also confirm that all the funding agency's and the college's requirements have been met. After any corrections have been made, and, if necessary, the proposal has been reviewed by the college's development office, the proposal is ready for submission to the agency or foundation where it will undergo the usual review and evaluation procedure of the funding source. Competition for funding is often very stiff. The thoroughness and care that went into the proposal can make it stand out from the hundreds that the evaluators receive.

What if the proposal is not funded?

Many agencies and foundations will release a copy of the evaluators' comments to the submitters of unsuccessful proposals. These comments can provide valuable feedback and suggestions for improvement. Find out from a representative of the funding source whether the proposal can be revised and resubmitted. If so, look ahead to next year's competition.

As for "The Source Book," this valuable publication can be obtained from the Grantsmanship Center. It will help you become better informed on what is available commercially to assist you, the grantseeker, in the pursuit of your objectives.

H. Washington Commission for the Humanities (WCH)

The Annual Report is recommended reading for a number of reasons. In the first place, the budget for 1981 was $780,458, of which $501,072 was disbursed in grants. In the second place, the WCH is changing directions and it helps to know where it is going in order to determine if a potential for congruence exists. The "public" humanities program focus of the past and the application process combined to discourage proposals from community colleges. It is not easy to know if the new direction will be more appealing to a community college, but the size of the potential resource makes it incumbent to find out.

In 1981, one planning grant was awarded ($300), 30 mini-grants ($26,026--some of which went to community colleges), and 39 larger grants (417,982). Of the 116 requests received, 70 were funded. Of the 39 large grants, two went to community colleges for a total of $1,670 (four percent). That is unacceptable, regardless of whether the fault lies with the WCH or the community colleges for having failed to initiate or develop quality proposals. The Washington State Community College Humanities Project may have served to divert attention from the WCH as a potential funding source, and, if it did so, this was unfortunate. However, what is past is past. The Project terminates on September 30, 1982. Other resources have to be identified and tapped. The WCH is one and the staff has expressed a strong interest in receiving more proposals from community colleges. How then should one go about it?

For starters, send for the WCH Grant Guidelines and Application Instructions. Read them carefully and determine if the project you have in mind is compatible with the purposes and practices of the WCH. If it is, contact the staff and discuss the idea. Do not be reluctant to ask for help! The staff is ready, willing, and able to provide assistance. This will eliminate a great deal of wasted energy.

As was mentioned earlier, the WCH Annual Report is recommended reading. It contains brief descriptions of the grants awarded and will help the grantseeker understand what the Commission is willing to fund. Assuming encouragement from the staff, one should proceed to complete the application forms. They are annoying, but not really all that difficult. Remember that the community colleges have been underfunded in the past and an interest in correcting this condition has been expressed by the staff. Even without that, 70 out of 116 requests were funded in 1981. A success ratio of 60 percent is unusually appealing.

I. The Catalog of Federal Domestic Assistance

This compendium lists over 1,000 federal programs, a number of which might be of interest to grantseekers wishing to obtain funding for the humanities. The Catalog is a very thick, loose-leaf document published by OMB. It is issued annually and updated several times a year. What first appears to be an overwhelming publication is actually well indexed by agency, program, functions, popular names, and subject. For example, the subject index lists community colleges under Index Numbers 13.271, 84.031, 84.055, and humanities under 45.001, which is the National Foundation on the Arts and the Humanities (A few having to do with historical preservation and the Smithsonian Institution are found elsewhere.) The listing for community colleges having to do with Title III - HEA 1965, "Strengthening Developing Institutions," could easily be applicable to the humanities in community colleges.

The Catalog can be found on the reference shelves in the college library. It is worth the effort to examine it, particularly that section having to do with the NEH. Other ways of obtaining that information will be described in the following section, but the redundancy which may occur from examining both sources is not damaging to one's health and may lead to greater understanding of the bureaucratic operation. There is an underlying logic to it which is discernable, contrary to common perceptions.

J. National Endowment for the Humanities (NEH)

The NEH was established by act of Congress in 1965. It is the principal source of federal support for the humanities. The NEH sponsors a number of publications of which three are of particular interest.

1. Sixteenth Annual Report. The Annual Report of the WCH was described as recommended reading. So it is with the annual reports prepared by the NEH. The same is true with the major foundations with an interest in supporting the humanities. Such readings can result in valuable insights about the organizations which produce them. They generally contain information about organizational structure, grants awarded, and current and future objectives as well as financial data. That information will very often come in handy when developing a proposal in accordance with guidelines and procedures. It helps to know why a question is asked or a requirement exists. In turn, such insight helps to shape answers which lead to funding.

   It is unlikely that NEH annual reports will routinely appear on the shelves of college libraries. However, librarians can be persuaded to send for them, possible even arrange for them to be ordered routinely.

   The NEH makes extensive use of the peer review process in developing recommendations which are presented to the Director and the National Council. The annual reports list those individuals who serve as panelists and consultants to the various divisions. A recent report lists 93 panelists or consultants for the Division of Education Programs. Only one is from the state of Washington (UW). Four are from community colleges. The Division dispenses over $3.5 million annually. Both the state and community colleges are drastically underrepresented. Even so, it might be interesting and valuable to see if one's colleagues are consulted by the NEH. It is simply another way of gaining insights with regard to the process.

The annual reports also list staff at all levels. Permanent staff of the NEH number between 125 and 200. Several of them in important positions are very much concerned about community colleges: Stanley Turesky, Mike Marty, and Blanche Premo are three who have been very helpful through the term of the Humanities Project. Such individuals are good to know, more for the value of the advice they can offer than for any influence they might be expected to exert in behalf of a proposal just because it happens to be from a community college. Assuming that quality proposals exist in some reasonable proportion to institutional forms, one can be confident that community colleges will receive a fair share of what is to be allocated. All one could want or expect would be to have a proposal carefully evaluated on its merit.

The peer review process precludes undue bias or influence by the staff, and they are very careful to avoid even the slightest appearance of a conflict of interest. But their advice is well worth having and they have always been very responsive to individuals associated with the Humanities Project.

2. Program Announcement 1981-82 (NEH). This is not recommended reading, this is imperative reading! It describes who is eligible for support, the application process, the nature of Endowment support, the various divisions and their discrete objectives and programs, and the various deadlines by program. It is unimaginable that one could successfully apply to the NEH for funding without having first studied the program announcement with great care. However, that is only the first step.

Each NEH division has developed detailed guidelines, information statements, and application forms which are easily obtained from the NEH Public Affairs Office. Speaking from personal experience, directions must be followed carefully. Failure to do so will result in delays which could jeopardize the meeting of deadlines and possibly eventual funding.

Probably the easiest grants to obtain, and very likely the most useful, are the Consultants Grants administered by the Division of Education Programs. Independent of the Humanities Project, at least three colleges have been awarded Consultants Grants: Clark College, Yakima Valley College, and Edmonds Community College. The Consultants Grants are the first in a set of three Higher Education/Individual Institution Grants, Pilot and Implementation Grants being the final steps in the progression.

Many community college faculty have taken advantage of NEH programs offered through the Division of Fellowships and Seminars. The application-to-award ratios range from almost nine to one for the

Fellowships for Independent Study and Research program to two to one for Summer Seminars. No community college in Washington State has applied for funds to conduct a summer seminar. Given the favorable geographical location and the skills and experience which reside in the community colleges of the state, such an activity would be well within the capabilities of any number of colleges. Several colleges host successful Elderhostel programs, an undertaking no less demanding than offering an NEH Summer Seminar.

NEH Director William Bennett has been quoted as saying that the overall ratio of applications to awards was about "four to one," and he felt that may have been a little high, preferring a ratio approxmately "five to one." Perhaps those odds are too high for many prospective applicants, but chances are that the good ideas properly presented will be a winner. Involvement in the NEH grant review process leads one to the conclusion that the community colleges in Washington State have as many humanities faculty with good ideas and impressive competencies as anywhere else in the nation.

3. Humanities. Humanities is a tabloid published six times a year by the NEH. It contains articles of interest to scholars and humanists, generally focusing on periods or topics with which a number of humanities disciplines are concerned. In addition, it contains a list of the nearest grant application deadlines, book reviews, and recent NEH grant awards (by discipline). Of the 289 recent awards (June 1982 issue), community colleges received only one although it appears many of the awards would have been appropriate for community colleges to be doing. (The UW received two grants, WSU received one, and the Clover Park School District of Tacoma received a grant of $9,978 to "integrate the study of Asian-Pacific cultural patterns into the elementary school curriculum.")

   Libraries should be encouraged to subscribe to Humanities. The $9 annual cost is not excessive for interested humanists.

K. Names and Addresses

The Foundation Directory: 8th Edition
The Foundation Center
888 Seventh Avenue
New York, New York 10106

Foundation Fundamentals: A Guide for Grantseekers
The Foundation Center
888 Seventh Avenue
New York, New York 10106

Grants in the Humanities: A Scholar's Guide to Funding Sources
Neil-Schuman Publishers, Inc.
64 University Place
New York, New York 10003

Charitable Trust Directory
Office of the Attorney General
Temple of Justice
Olympia, WA 98504

Foundation News: The Journal of Philanthropy
Council on Foundations, Inc.
1828 L Street N. W.
Washington, D. C. 20036

ERIC
Clearinghouse for Junior Colleges
96 Powell Library Building
University of California
Los Angeles, CA 90024

A Source Book: A Catalog of Training Programs, Publications, Resources and Ideas on Fundraising and Management
The Grantsmanship Center
1031 South Grand Avenue
Los Angeles, CA 90015

Washington Commission for the Humanities
Washington Commission for the Humanities
Olympia, WA 98505

The Catalog of Federal Domestic Assistance
Executive Office of the President
Office of Management and the Budget
Federal Programs Information Branch
Washington, D. C. 20503

National Endowment for the Humanities
Mail Stop 351
Washington, D. C. 20506

IV. A CASE STUDY

When the Mellon Foundation expressed an interest through one of its program officers to hold in reserve $75,000 for distribution to the Washington State Community College Humanities Project in the event a similar amount had been secured from other sources, the suggestion was made that the Northwest Area Foundation represented a likely possibility.

The 7th Edition of The Foundation Directory was consulted. The foundation is located in St. Paul, Minnesota. It had assets of $104,115,754 and had disbursed $5,519,877 in grants in fiscal year 1978. Its giving was limited to eight states, one of which was Washington, and its purposes were consistent with the objectives of the Project. Consequently, a letter of inquiry was drafted on October 14, 1980.

A follow-up phone call was made on October 22, 1980. The inquiry had been received, but funding seemed unlikely.

A letter dated October 27, 1980, was then received stating that the "responsibility for presentation of your proposal to the Northwest Area Foundation's Directors had been assigned to me (the writer)." This seemed to be a direct contradiction of the information I had received earlier by phone from the Executive Director. I was later informed that the original letter had been rescued from the ash heap by a program assistant who felt strongly that the Foundation had done too little for the humanities and for community colleges.

As promised, a phone call followed and I was informed that the proposal (really only a two-page letter with attachments) would be recommended for funding. This set in motion a communications triangle between the Project/Northwest Area/Mellon.

A second phone call followed saying the recommendation would have to be delayed since the December agenda was over-crowded. I had written earlier that the first phone call "had made my day." The second call referred to the comment and hoped that the news had not "ruined my day." A December 15 letter from me began: "Days are made one day at a time, and once made cannot be unmade." The letter also contained an invitation to visit the Project. It just so happened that a visit could be combined with other business and the program officer arrived on February 1, 1981. The visit came off very well. John Terrey, Elizabeth Rodgers (Seattle Central), Pauline Christiansen (Bellevue), and Tanya Brunke (Tacoma) had refreshments at my house and we all went out to an enjoyable dinner. The signs seemed highly favorable.

A letter dated February 23, 1981, was then received which read in part:

> "Regretfully I write to tell you that Northwest Area Foundation's Directors voted to decline your request for funds at their meeting last Friday.
>
> "Unfortunately, the number of meritorious applications the Foundation receives greatly exceeds the number to which it can reasonably offer support, and these difficult decisions must therefore be made.
>
> "The Board was unwilling, at this time, to fund a post-secondary education project outside of the priority program. They suggested, however, that the Washington State System for Community College Education be encouraged to apply for funds through the new 'teaching/learning' focus. I shall enclose a copy of the request for proposals."

The "request for proposals," etc., was enclosed and a copy of the cover follows, simply as an example of the sort of thing which is typically required by foundations.

As one might expect, this rejection reactivated the Project/Northwest/Mellon communications network. Although the prospects for reconsideration did not appear to be good, the opportunity could not be ignored. Work was begun to prepare the proposal, a copy of which also follows to illustrate what can often be involved in preparing a proposal, even one which seemed doomed. To make a long story short, the proposal was prepared with care, deadlines were met, supporting documentation was provided, and the vigil began. On June 19, 1981, the proposal was pronounced dead. The letter seemed to indicate that the proposal failed to address "the issues listed in the request for proposals;" namely, curricular reform. The supporting documentation submitted to the Foundation clearly indicated that curricular reform was a principal objective of the Project. It may have been that the letter was drafted as a form response for all projects which were not funded. Pertinent parts read as follows:

> "In response to its Higher Education Request for Proposals, Northwest Area Foundation received 72 requests totaling $6,534,577. The distribution between planning and implementation proposals, two- and four-year, and public and private institutions is described in the enclosed chart. Each proposal submitted was read, rated and discussed by a panel of seven members. Their recommendation was presented to the Foundation's Board of Directors at their June 19th meeting. Seventeen projects totalling $666,427 were approved by the Directors.
>
> "Unfortunately, your proposal entitled 'Revitalizing the Humanities in Washington State Community Colleges' was not one of those funded.
>
> "The proposals submitted addressed many different problems facing colleges and universities today. The Committee recommended proposals that specifically dealt with the issues listed in the Request for Proposals. Those projects that addressed curriculum reform were viewed most favorably.
>
> "Proposals were rated on the following criteria: need for the project; institutional commitment and interest; evidence that there was broad involvement in the planning and application process; congruence of the project with the institution's character; feasibility of budget and project timeline; overall impact of the new model on student learning and the institution; evidence of efficiency; evidence that project funds are unavailable elsewhere; clarity and focus of the application; methods for evaluating the project; and the overall impact of the project. Where budgets were thought to be excessive, projects were dropped from consideration or offered smaller grants. The committee looked carefully (usually unfavorably) at projects whose budgets primarily supported salaries for outside consultants, travel and/or meeting expenses. (Enclosed is a description of the funded projects.)
>
> "I am sorry that my response could not be more favorable at this time. I hope that you are able to carry out your proposed project.
>
> "Best wishes in your search for funds elsewhere."

Not all such sagas have unhappy endings, but rejection is one of the possible results when asking for funds. The experience with the Exxon Education Foundation was much the same despite the fact there appeared to be a remarkable congruence between the objectives of the Project and the objectives of the Foundation. Other rejections were also received and the Mellon Foundation was unwilling to remove the matching requirement from its offer. Eventually, the offer was withdrawn.

However, this does not mean that all proposals meet with a similar fate. In the same Northwest Area Foundation funding cycle, in which 17 out of 74 requests were funded, three were from the state of Washington.

One wonders what happens when a request for an implementation grant of $100,000 is funded for $31,500--a community college by the way. All approved senior institution grant requests were fully funded. Community colleges received only five percent of the recommended funding. Despite the poor showing of community colleges in this particular instance, the Northwest Area Foundation (Mellon and Exxon, also) should be regarded as a good prospect for funding humanities projects in the community colleges. The staff is receptive, and there should be some sense of an inadequate response in the past which needs to be compensated for, especially with regard to Washington State. It is suggested the Foundation might be best approached through a planning grant.

NORTHWEST AREA FOUNDATION
W-975 First National Bank Building
Saint Paul, Minnesota 55101
phone (612) 224-9635

REQUEST FOR PROPOSALS IN THE FIELD OF HIGHER EDUCATION

1981 and 1982

Deadlines:

April 1, 1981
December 1, 1981

INFORMATION THIS BROCHURE CONTAINS:

- Higher Education Focus Statement
- Information and Application Procedure
- Cover Sheet for Proposal
- Return Card for Acknowledgement of Proposal

COMPLETE BOTH SIDES AND ATTACH TO YOUR PROPOSAL

NORTHWEST AREA FOUNDATION
HIGHER EDUCATION
PROPOSAL COVER SHEET

Name of Institution: Washington State Community College Humanities Project

Address: 3700 Martin Way, Room 104
Olympia, Washington 98506

Contact Person: David B. Story Telephone: (206) 753-2253

Address: (Same as above)

Project Title: Revitalizing the Humanities in Washington State Community Colleges

Type of Grant (check):

Planning ____

Implementation X

Total Amount Requested: $75,000

Information about the Applicant Institution:

		1975-76	1980-81	1985-86 Projected	
Student Enrollment:	Full Time	____	____	____	(See Enclosed Fall Quarter Report, 1980)
	Part Time	____	____	____	
Number of Faculty:	Full Time	____	____	____	
	Part Time	____	____	____	

	1975-76	1980-81	1985-86 (Projected)	
Tuition and Fees	_____	_____	_____	(See page 13 of enclosed booklet and cover letter)
Percentage of Students receiving Financial Assistance	_____	_____	_____	(See cover letter)
Endowment	_____	_____	_____	
Amount spent for Education and General Expenses	_____	_____	_____	(See cover letter)
What percentage of E and G is for instructional purposes?	_____	_____	_____	
Comment, if desired:				

Please enclose one copy of course catalogue. Not applicable.

Briefly describe the proposed project:

The Washington State Community College Humanities Project requests a grant of $75,000 from the Northwest Area Foundation to match a similar amount to be made available by the Mellon Foundation. The combined funds will be used primarily to support a series of community college projects and activities designed to revitalize the humanities. Additionally, a portion of the funds will be used to underwrite a number of statewide projects and activities intended to promote the humanities.

I. BACKGROUND

The Washington State Community College System was awarded a grant of $543,981 by the National Endowment for the Humanities to undertake a three-year project to revitalize the humanities in the state's community colleges. The community college system consists of 22 districts which include 27 college campuses, two education centers, and over 500 off-campus locations. More than 200,000 individuals are enrolled in the system. (See enclosed Fall Quarter 1980 Report for details.)

The Project began October 1, 1979, and is scheduled to conclude on September 30, 1982. Project staff consists of a full-time coordinator and a part-time secretary. Overhead costs are minimized through in-kind contributions by the colleges and the State Board for Community College Education (SBCCE) staff amounting to $378,020.

Project organization calls for the formation of four consortia made up of three member teams on each of the eight campuses in each consortium. One team member is identified as the Campus Facilitator and the two others represent community service and vocational interests. A Project steering or executive committee called the Core Group includes representatives from each consortium and provides direction for the Project. The Core Group is expected to emerge as the executive committee of an ongoing state-wide humanities association to carry on the activities initiated by the Project.

One of the activities of the Project is the funding of specific campus efforts designed to revitalize the humanities. A call for preliminary proposals in June of 1980 resulted in 203 submittals involving 240 faculty members who requested funding of $560,643. Invitations to develop final proposals were received, of which 42 were funded in the amount of $100,450. Enclosures provide detailed information about the process followed and samples of funded projects. In addition, a booklet containing abstracts of the preliminary proposals is in preparation. It is scheduled for distribution on May 1, 1981, and will be forwarded to the Northwest Area Foundation as a supplement to this request. A review of the booklet will provide insight as to the diversity and creativity of individuals in the system who are concerned about improving the state of the humanities.

The Mellon Foundation has expressed a willingness to provide $75,000 for additional campus projects, providing an equal amount of matching funds is made available from other sources. The Community College Humanities Project hereby requests $75,000 from the Northwest Area Foundation to match a similar amount from the Mellon Foundation.

II. PROJECT NEED

It is necessary first to make the case for the humanities. There is often an inclination to dismiss those things which are difficult to define, and the humanities certainly fall into this category. Nevertheless, they are important, for they deal with the essence of what it is to be human. Accordingly, they are not a frill, but are a basic element of education at all levels.

They are concerned with helping individuals to better understand themselves and to use this knowledge in helping all mankind.

The humanities are consistent with the mood of the country to transfer responsibility back to the individual, and, in fact, are an essential ingredient in effecting that transfer. Concern exists that people have come to depend too much on government and on scientific and technological accomplishments. Such things cannot compensate for citizens who lack the values and the sense of purpose so necessary in a free society. The tools have been created, but the dream has somehow been misplaced. The search for the dream can only begin in the humanities.

A society without the humanities is empty. It becomes a place in which people live to work , rather than one in which they work to live. The humanities are everyone's concern, but not everyone is concerned about the humanities. Studies have shown an alarming decline in humanities enrollments in higher education nationally. The Washington State Community College Humanities Project was originally funded by the National Endowment for the Humanities (NEH) in recognition of this decline. The Endowment believed that activities which were successful in revitalizing the humanities in Washington State community colleges were potentially replicable in other states, and evidence is beginning to emerge which substantiates this belief. Oregon community colleges are holding a two-day meeting on the humanities in April 1981 due in part to assistance and encouragement from the Washington State Project. Requests for the publication prepared by the Washington State Project, containing 203 proposal abstracts, have already been received from 13 campuses outside the state, and it is not scheduled for publication until May, 1981. Published reports on innovations with potential for revitalizing the humanities frequently tend to be dominated by individuals and activities associated with the Project, and workshops with the same objective are beginning to call upon Project participants as consultants. The net effect is that the state of Washington is becoming recognized nationally as a resource for the benefit of the humanities. This resource will continue to grow as Phase I campus projects are successfully completed, but its full potential is far from being realized. Capitalizing on the momentum can be accomplished with additional funding.

Drastic reductions in federal expenditures for the humanities are being proposed and will undoubtedly be carried out. The impact upon the humanities, already regarded as an endangered species, could be devastating. The Project, in much the same way as an equalizing reservoir, is beginning to fill with tried and tested interventions for revitalizing the humanities, but is far from peak capacity. The requested funding will go a long way toward completing the expensive research and development work already begun. As federal funds decline, Project results will become available for implementation at other institutions. Since no overhead costs are involved, the potential return on the investment by the Northwest Area Foundation is considerable, and this is further compounded by matching funds from the Mellon Foundation.

Without the benefit of supplementary funding, much, if not all, of the momentum will be lost because the financial environment in the state of Washington is far from conducive to either innovation or expansion at this time. Along with other state agencies, community colleges are currently operating under a five percent reduction in operating budgets. Furthermore, the state biennial budget is now in preparation and the expectation is that this will represent an additional 12 percent reduction in operating funds despite anticipated increases in tuition and fees of almost 60 percent. This does not take into account reductions in federal spending which will further impact a bleak fiscal future. Gains in the humanities have already begun to be evident, but are likely to be lost in the retrenchment. The receipt of supplementary funds is very likely to be the only way momentum can be sustained.

III. COMMITMENT

One of the unique features of the parent project is its applicability to a state-wide system, the very nature of which depends upon cooperation between state and local interests. The grant request was developed cooperatively and has no legal basis which requires participation, yet each district is an active participant and has agreed to provide in-kind contributions which collectively amount to 41 percent of the total grant.

Each district has established campus teams which contribute to consortia, Core Group, and Project activities. The Project is a regular agenda item for the monthly meetings of community college presidents and routinely receives invitations to make presentations to meetings of instructional deans, vocational and community service directors, and district boards of trustees. The State Board has assigned a member as liaison to the Project and has invited a status report on the Project at its meeting on April 9, 1981.

Given the difficulties facing the state, efforts to enhance the humanities within a generally negative fiscal environment are remarkable.

IV. MISSION

By law, community colleges in the state of Washington are open door, comprehensive institutions offering academic transfer courses, occupational education, and community services of an educational, cultural, and recreational nature. They are dynamic institutions, and enrollments have doubled in the last decade with growth in vocational education and programs for women and the elderly showing the greatest advancement, while the humanities have shown a decline until very recently.

Evidence suggests the system is about to enter another era. Reduced funding and a substantial increase in tuition and fees have been cited earlier. Funding reductions will undoubtedly reduce specialized curricular offerings for small constituent groups, but the tuition and fee increases at all levels of higher education, combined with substantial shifts in federal financial aid away from middle income students, will have an even more profound impact on community college enrollments. Of the students enrolled in community colleges, 46 percent have a family income level of less than $15,000. The higher tuition will force many of those low income students to leave.

However, expectations are that middle income students with traditional transfer expectations will more than fill the places vacated by the poor. This would appear to augur well for the humanities were it not for the fact that significant enrollment shifts have already occurred, leaving little room for incoming transfer students.

The reduction in funding caused the community college system to offer 924 fewer classes fall quarter 1980 than in the previous fall quarter, yet state-supported enrollment increased by four percent, mainly through increased fill rates. The humanities received a greater-than-average reduction in full-time equivalent faculty, yet led the enrollment increases by showing a growth of 12 percent as opposed to an 8.5 percent increase in non-humanities academic classes. The net effect was an increase in student/faculty ratios for the humanities from 1:24 to 1:29. The Humanities Project undoubtedly had some effect on the strong increase, but of greater significance was the availability of unfilled seats combined with class schedules of an overall diminished capacity. That is a one-time gain unlikely to be repeated, especially in a period of contracting resources. Incoming middle-income students with academic transfer aspirations may well find there is no room in any of the academic areas, including the humanities.

If the community college mission is to remain intact, efforts will have to be made to find ways of expanding academic transfer opportunities for the anticipated wave of incoming middle-income students, but more importantly the exiting poor have needs which must also be served. Campus projects in the humanities are one way by which the mandates for an open door and a comprehensive instructional program can be sustained.

V. THE PROPOSAL

A. Phase II

The Core Group has determined that a second phase of campus projects is highly desirable. Undeveloped preliminary proposals from Phase I would be eligible for reconsideration as would final rpoposals which were not funded. However, the Group reasoned that initial faculty skepticism about the Project caused many good ideas to be withheld during the first phase. Such skepticism has since been allayed and the Group believes that many new and exciting ideas will surface during a second iteration.

The Group has also identified a series of state-wide activities to promote the humanities which it wishes to undertake if funds become available. These include radio and television public service announcements, brochures, faculty advisor handbooks, class schedule inserts, and catalog copy which stresses the importance of the humanities, and publication of a journal.

Thus, the nature of the request is for matching funds to support a series of college activities to revitalize the humanities on the community college campuses in the state of Washington and to undertake a number of state-wide activities to enhance and promote the humanities.

The specific objectives of the parent project are described in the enclosed YELLOW PAGES. This document was prepared and distributed to provide guidance for the development of proposals in Phase I and generated an excellent response. As was mentioned in the background statement, a booklet of Phase I proposal abstracts will be forwarded to the Foundation as soon as it becomes available. It can then be seen that many, if not all, of the proposals relate to the Northwest Area Foundation Higher Education Focus for 1981 and 1982, particularly those concerning learning models, faculty vitalization, vocational education and the humanities, team teaching, ethical foundations, and the improvement of learning opportunities.

Phase II calls for a second round of proposals and will require preparation of an additional set of instructions. Care will be taken to emphasize those grant objectives which are most compatible with the Higher Education Focus Statement. It is expected that the process followed in implementing Phase II will be similar to that used in Phase I. It provides for considerable involvement throughout the system and in so doing develops a familiarity with the grant-making process which is not often found among community college faculty. A cadre will therefore exist on each campus with experience in obtaining supplementary funds for the humanities.

The Core Group expects to solicit proposals for those state-wide activities which it feels will be most productive. In all probability no more than $25,000 will be used for this purpose, leaving the remainder to fund campus projects.

If the $3,400 limitation per project is continued, somewhere between 36 and 50 campus projects would be funded. The limitation was established originally in a deliberate effort to generate a large number of small projects, thereby encouraging many people to give consideration to revitalizing the humanities. In a number of cases, college administrators were persuaded to provide operating budget funds when the $3,400 limitation was inadequate to carry out the objectives of the proposal.

B. Personnel

1. Project Director - John Terrey, Executive Director of the State Board for Community College Education, serves as Project Director. Dr. Terrey's service constitutes an in-kind contribution on the part of the community college system and represents approximately 15 percent of his normal responsibilities. A copy of Dr. Terrey's VITA is enclosed.

2. Project Coordinator - David B. Story serves as Project Coordinator. He is employed full-time in this capacity by funds made available to the grant by the NEH. A copy of Dr. Story's VITA is enclosed.

   The Project is provided support services by a part-time secretary, supplemented as required by State Board secretarial services.

   Dr. Story and the secretary are the only employees paid by the Project. As can be seen by the organization chart in the YELLOW PAGES, many others in the system are involved with the Project. These include both faculty and administrators on each campus.

C. Time Table

The parent project began October 1979 and is scheduled to end in September 1982 which is not compatible with the time requirements inherent in the request. Given a favorable decision by the Northwest Area Foundation in June 1981 the subsequent months of July and August will be spent in "gearing up." A call for proposals would probably be issued in September 1981 with a deadline of mid-December 1981. Logistics will require conclusion of the selection process by February 1, 1982. Project development will vary considerably depending on the scope and complexity of the proposals, but it is assumed that in most cases development can be completed by mid-June (the end of spring quarter). Implementation will most likely be scheduled for fall quarter 1982 with completion by June, 1983.

The parent project is scheduled to end September 30, 1982, and responsibility must be assigned elsewhere for the remainder of the time table. By September 30, 1982, it is expected that a state-wide humanities association will have been established with direction provided by the Core Group. This body already functions effectively in behalf of the Project and in the period between this writing and the termination of the Project, a series of monthly meetings will have undoubtedly added to its existing capabilities. The Core Group should be expected to assume continuing responsibility for the request after the parent Project terminates.

The Project Director will also assign supervisory responsibility for the grant to the SBCCE Associate Director for Instructional Services, thereby assuring appropriate administration of the grant. Given this assurance, a final report should be submitted no later than September 30, 1983.

The schedule would therefore be as follows:

1.	Northwest Area Foundation Approval	June 1981
2.	Prepare Proposal Instructions	July/August 1981
3.	Grant Begins	September 1981
4.	Issue Call for Proposals	mid-September 1981
5.	Deadline for Proposals	mid-December 1981
6.	Selection of Proposals	January 1982
7.	Announcement of Selection	mid-February 1982
8.	Development of Selected Proposals	February/June 1982
9.	Proposal Implementation	September 1982
10.	Assumption of Responsibility, Core Group/ SBCCE Associate Director	October 1982
11.	Project Completion	June 1983
12.	Final Project Reports	mid-August 1983
13.	Final Report to Northwest Area Foundation	September 1983

D. Budget

September 1981 - September 1983

Item	NWAF	Mellon	Total
Campus Projects	$50,000	$75,000	$125,000
State-wide Activities	25,000	-0-	25,000
Total	$75,000	$75,000	$150,000

Narrative: Although this is clearly an implementation grant and the proposed time frames meet the requirements of a two-year grant, it is difficult to know how to satisfy the "institutional hard money" match requirement. The parent NEH grant calls for in-kind matching of 41 percent. Thus, initial start up costs (pre-grant) will be made up of NEH and in-kind support which will also continue through the first year of the grant. The second year of the grant will be administered by the Core Group/SBCCE Associate Director, who are totally funded by system operating funds. At the same time all overhead costs for the funded campus projects are assumed by the respective institutions. This includes supervision, accounting, payroll, auditing, and facilities. No overhead or indirect costs are included anywhere in the request.

Overlying this are the matching funds provided by the Mellon Foundation. Consequently, there are matches within matches within matches within matches, but how much of it is "hard money" and how much of it is "institutional" and how much is required anyway in a two-year grant (one might presume half, but the instructions are silent) is difficult to tell. We assume that the process requires a good faith effort to increase the return from the grant of the Northwest Area Foundation funds and we believe that the grant request falls comfortably within that requirement.

E. Evaluation

Each campus project will be required to carry out the evaluation process specified in its proposal. These will vary considerably depending on the nature of the proposal. In Phase I, proposals called for peer and student evaluations, questionnaires and interviews, analysis of actual outcomes against proposed objectives, critique by advisory committee, pre- and post-testing, and outside evaluation teams.

As can be seen in the enclosed examples of projects funded in Phase I, the application forms require a plan for evaluating the success or failure of a project. Other materials indicate that some funding will be withheld until a final report is filed and approved by the Project Coordinator. This is another form of evaluation, for unless the Project has been successfully completed full reimbursement will not be made.

The Core Group/SBCCE Associate Director will all be responsible for evaluating individual campus projects and will prepare a final report to the Northwest Area Foundation which contains an overall assessment concerning the collective success or failure of the grant.

NORTHWEST AREA FOUNDATION
HIGHER EDUCATION GRANTS
RECOMMENDED FOR FUNDING

EIGHT STATES FUNDING REGION DISTRIBUTION:

STATE	IMPLEMENTATION	PLANNING	TOTAL	AMOUNT RECOMMENDED
Idaho	0	0	0	-0-
Iowa	0	1	1	$ 20,000
Minnesota	1	6	7	$187,833
Montana	1	1	2	$ 46,317
North Dakota	0	0	0	-0-
Oregon	1	2	3	$ 63,084
South Dakota	1	0	1	$ 72,315
Washington	3	0	3	$276,878
TOTALS:	7	10	17	$666,427

PRIVATE/PUBLIC/COMMUNITY COLLEGE DISTRIBUTION:

	IMPLEMENTATION	PLANNING	TOTAL	AMOUNT RECOMMENDED
Private College/University	3	6	9	$343,673
Public College/University	3	3	6	$288,922
Two-Year Community College	1	1	2	$ 33,832
TOTALS:	7	10	17	$666,427

NORTHWEST AREA FOUNDATION
HIGHER EDUCATION GRANTS COMPOSITE

	NUMBER SUBMITTED	AMOUNT REQUESTED	WITH-DRAWN	NUMBER RECOMMENDED FOR FUNDING	AMOUNT REQUESTED	AMOUNT RECOMMENDED
IMPLEMENTATION GRANTS:	36	$5,343,186	1	7	$784,507	$521,429
PLANNING GRANTS:	38	$1,191,391	0	10	$179,230	$144,998
TOTAL:	74	$6,534,577	1	17	$963,737	$666,427

NORTHWEST AREA FOUNDATION
HIGHER EDUCATION GRANTS
RECOMMENDED FOR FUNDING

EIGHT STATES FUNDING REGION DISTRIBUTION:

STATE	IMPLEMENTATION	PLANNING	TOTAL	AMOUNT RECOMMENDED
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Two-Year Community College	1	1	2	$ 33,832
TOTALS:	7	10	17	$666,427

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- IMPLEMENTATION GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Minnesota				
COLLEGE OF SAINT TERESA Winona, MN	Institutional Efficiency. Implementation of a staff development and program consultation project aimed at maximizing the effectiveness of interdisciplinary and technical changes in the administrative and support divisions.	3 Year	$185,723	$100,000 (Declining- $60,000. $30,000. $10,000.
Montana				
MILES COMMUNITY COLLEGE Miles City, MT	College Revitalization for the Transition Decade of the 80's Computer Program. Develop and implement a computer science/technology program.	2 Years	$ 96,937	$ 31,482
Oregon				
EASTERN OREGON STATE COLLEGE La Grande, OR	Writing as a Means of Learning. Support for interdisciplinary writing workshops.	2 Years	$ 40,754	$ 40,754
South Dakota				
DAKOTA WESLEYAN UNIVERSITY Mitchell, SD	Expanding the Use of Computer Technology in the Curriculum Instructional technology into existing courses-development of major & minor in computer science.	3 Years	$ 72,315	$ 72,315

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- IMPLEMENTATION GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Washington				
EASTERN WASHINGTON UNIVERSITY (in consortium w/ Whitworth College & Gonzaga University) Cheney, WA	Intercollegiate Consortium for Language Studies. To pool the resources of three institutions in foreign languages literature, and culture.	3 Years	$ 56,478	$ 56,478
WESTERN WASHINGTON UNIVERSITY Bellingham, WA	Pilot Core Curriculum for Western Washington University. Three year pilot program of course work and associated evaluative devices to test the merits of a proposal for core curriculum.	3 Years	$261,900	$150,000 (Declining: $75,000 $50,000 $25,000)
WHITMAN COLLEGE Walla Walla, WA	General Studies Program: Meeting the 1980's. Develop a program that provides coherence & structure to the liberal arts education each student receives.	3 Years	$ 70,400	$ 70,400
		TOTALS:	$784,507.	$521,429.

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- IMPLEMENTATION GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Minnesota				
COLLEGE OF SAINT TERESA Winona, MN	Institutional Efficiency. Implementation of a staff development and program consultation project aimed at maximizing the effectiveness of interdisciplinary and technical changes in the administrative and support divisions.	3 Year	$185,723	$100,000 (Declining: $60,00 $30,00 $10,00
Montana				
MILES COMMUNITY COLLEGE Miles City, MT	College Revitalization for the Transition Decade of the 80's Computer Program. Develop and implement a computer science/technology program.	2 Years	$ 96,937	$ 31,482
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EASTERN OREGON STATE COLLEGE La Grande, OR	Writing as a Means of Learning. Support for interdisciplinary writing workshops.	2 Years	$ 40,754	$ 40,754
South Dakota				
DAKOTA WESLEYAN UNIVERSITY Mitchell, SD	Expanding the Use of Computer Technology in the Curriculum Instructional technology into existing courses-development of major & minor in computer science.	3 Years	$ 72,315	$ 72,315

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- IMPLEMENTATION GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Washington				
EASTERN WASHINGTON UNIVERSITY (in consortium w/ Whitworth College & Gonzaga University) Cheney, WA	Intercollegiate Consortium for Language Studies. To pool the resources of three institutions in foreign languages literature, and culture.	3 Years	$ 56,478	$ 56,478
WESTERN WASHINGTON UNIVERSITY Bellingham, WA	Pilot Core Curriculum for Western Washington University. Three year pilot program of course work and associated evaluative devices to test the merits of a proposal for core curriculum.	3 Years	$261,900	$150,000 (Declining $75,000 $50,000 $25,000)
WHITMAN COLLEGE Walla Walla, WA	General Studies Program: Meeting the 1980's. Develop a program that provides coherence & structure to the liberal arts education each student receives.	3 Years	$ 70,400	$ 70,400
		TOTALS:	$784,507.	$521,429.

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
COLLEGE OF ST. BENEDICT/ ST. JOHN'S UNIVERSITY St. Joseph, MN Collegeville, MN	Coordinate Colleges Investigate & Build on commonalities in Separate Core Curricula. The two faculties will review their core curriculas & explore ways to co-ordinate their education programs.	1 Year	$ 21,878	$ 21,878
COLLEGE OF ST. CATHERINE St. Paul, MN	Identify College Resources. Changing curriculum to renew the college's commitment to the liberal arts, to the church, and to women by identifying the college's resources & tapping those resources to bring about the changes.	1 Year	$ 8,000	$ 8,000
ST. OLAF COLLEGE Northfield, MN	Paracollege Evaluation & Planning for the Future. To evaluate the Paracollege program.	1 Year	$ 19,193	$ 10,000
Montana				
MONTANA STATE UNIVERSITY Bozeman, MT	Searching for Higher Ed. Efficiency. To identify practical methods of increasing efficiency for larger institutions in Northwestern states.	1 Year	$ 14,835.	$ 14,835

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Iowa				
WESTMAR COLLEGE Le Mars, IA	Interdisciplinary Curriculum Development. Develop a new curriculum for a non-disciplinary major in Liberal Arts.	1 Year	$ 45,039	$ 20,000
Minnesota				
BEMIDJI STATE UNIVERSITY Bemidji, MN	Assessing & Improving General Education. Evaluation of the strengths of the current General Education program & the development of a plan to improve its quality and efficiency.	1 Year	$ 13,297	$ 13,297
CONCORDIA COLLEGE Moorhead, MN	Blueprint III: A Long-Range Plan for Concordia College. Involvement of faculty, administrators students, and regents, in developing an action plan to guide the college during the next decade.	1 Year	$ 21,100	$ 21,100
UNIVERSITY OF MINNESOTA Minneapolis, MN	Student Development & Transferable Skills. To change the undergraduate education program so that students will be more active participants in their own education.	1 Year	$ 13,558	$ 13,558

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Iowa				
WESTMAR COLLEGE Le Mars, IA	Interdisciplinary Curriculum Development. Develop a new curriculum for a non-disciplinary major in Liberal Arts.	1 Year	$ 45,039	$ 20,000
Minnesota				
BEMIDJI STATE UNIVERSITY Bemidji, MN	Assessing & Improving General Education. Evaluation of the strengths of the current General Education program & the development of a plan to improve its quality and efficiency.	1 Year	$ 13,297	$ 13,290
CONCORDIA COLLEGE Moorhead, MN	Blueprint III: A Long-Range Plan for Concordia College. Involvement of faculty, administrators students, and regents, in developing an action plan to guide the college during the next decade.	1 Year	$ 21,100	$ 21,100
UNIVERSITY OF MINNESOTA Minneapolis, MN	Student Development & Transferable Skills. To change the undergraduate education program so that students will be more active participants in their	1 Year	$ 13,558	$ 13,550

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMEDED
COLLEGE OF ST. BENEDICT/ ST. JOHN'S UNIVERSITY St. Joseph, MN Collegeville, MN	Coordinate Colleges Investigate & Build on commonalities in Separate Core Curricula. The two faculties will review their core curriculas & explore ways to co-ordinate their education programs.	1 Year	$ 21,878	$ 21,878
COLLEGE OF ST. CATHERINE St. Paul, MN	Identify College Resources. Changing curriculum to renew the college's commitment to the liberal arts, to the church, and to women by identifying the college's resources & tapping those resources to bring about the changes.	1 Year	$ 8,000	$ 8,000
ST. OLAF COLLEGE Northfield, MN	Paracollege Evaluation & Planning for the Future. To evaluate the Paracollege program.	1 Year	$ 19,193	$ 10,000
Montana				
MONTANA STATE UNIVERSITY Bozeman, MT	Searching for Higher Ed. Efficiency. To identify practical methods of increasing efficiency for larger institutions in Northwestern states.	1 Year	$ 14,835.	$ 14,835

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOMMENDED
Oregon				
LINFIELD COLLEGE McMinnville, OR	Integrating International Studies with Campus Living. To provide students on campus with the kinds of informal learning experiences that are available to those who study abroad.	1 Year	$ 19,980	$ 19,980
ROGUE COMMUNITY COLLEGE Grants Pass, OR	Futures Seminar Planning and Preparation. To plan & prepare a seminar-workshop for faculty and staff, examining future trends.and their impact on society, education and the College.	1 Year	$ 2,350	$ 2,350
		TOTALS:	$179,230	$144,998

HIGHER EDUCATION PROPOSALS

RECOMMENDED FOR FUNDING

- PLANNING GRANTS -

INSTITUTION/APPLICANT	PROJECT DESCRIPTION	PROJECT DURATION	AMOUNT REQUESTED	AMOUNT RECOM-MENDED
Oregon				
LINFIELD COLLEGE McMinnville, OR	Integrating International Studies with Campus Living. To provide students on campus with the kinds of informal learning experiences that are available to those who study abroad.	1 Year	$ 19,980	$ 19,980
ROGUE COMMUNITY COLLEGE Grants Pass, OR	Futures Seminar Planning and Preparation. To plan & prepare a seminar-workshop for faculty and staff, examining future trends.and their impact on society, education and the College.	1 Year	$ 2,350	$ 2,350
		TOTALS:	$179,230	$144,998

APPENDIX A: LETTER OF REQUEST FOR INTERVIEW

Dear ____________________:

You were recommended by __________ of __________ Community College as one who might be willing to be interviewed as part of a humanities project being conducted in Washington's community colleges. I wish a personal interview would be possible, but time and travel limitations prevent that from happening. I would like you to consider responding to several questions posed in this letter, depending, of course, on how much time you can spend on them. Those of us on the summer project feel our work is of great importance, so be assured that your efforts will be greatly appreciated. I have enclosed a self-addressed stamped envelope for you to use. If possible please mail your response by August 4.

The general intent of the project is to assess what influence or value the humanities have had on people's lives. It is hoped that the questions will prompt candid statements. We will select certain responses from the interviews for inclusion in a document that makes as strong a case for the humanities as possible. If you agree to be quoted, your statement or an excerpt from it might well be a part of this publication which, for the most part, will be circulated amongst community college humanists here in the state of Washington. Please indicate if you would prefer that we not use your name with your statements. In some cases, too, slight rewordings might be necessary for clarification. If you object to such editorial license, please say so.

__________ suggested the following question as one that might be appropriate. Would you kindly take a few moments to write a response to this question or a variation of it and to any of the other questions (or variations of questions) on the accompanying pages that might interest you: Has the study of philosophy influenced your attitude toward life?

If you would prefer that we talk on the telephone, such an interview would be possible. Either call me at (206) 452-9277, ext. 236 (457-9346 in the evenings) or jot me a line in the enclosed envelope as to when and how I could reach you by phone. Since we would like to get the interview materials together into a publishable form by mid-August, your early response would be much appreciated.

Sincerely,

APPENDIX B: INTERVIEW QUESTIONS

JOB

1. How did you decide to become a ____________?
2. Are you satisfied doing what you are doing?
3. What helps you understand people at work?
4. What do you consider when making an important or difficult decision at your job? --about hiring/firing, loaning, etc.?
5. Have you ever refused to do anything for a superior on the job? What did you base your refusal on?
6. If you have ever been involved in a labor strike, what made you agree to strike or cross a picket line?

QUALITY OF LIFE

7. What do you do best? How does this fit in with your life?
8. What do you like to do in your spare time?
9. Is there anything you do that you value very greatly, but which is pretty much unknown to the rest of the world? Comment on its importance in your life and perhaps why it is so little known.
10. What would you say enriches your life?
11. What do you want to do when you retire?

THE ARTS

12. If you go to concerts, plays, ballets, art shows, etc., what do you get out of them? -- or, why do you like poetry, music, etc.?
13. What differences do the arts have on life?
14. What one book or movie has had a great influence on your life?
15. What is the difference between seeing a live performance or experiencing it at home in an easy chair?

PEOPLE

16. What one person has influenced you the most? How? Why?
17. What kind of people do you admire the most? Why?

18. Are you more attracted to people with many interests or limited interests?

19. How would you describe a successful person?

20. How would you define maturity in a person?

EXPERIENCE

21. Could you describe a turning point in your life? Why was it a turning point?

22. Could you describe a moment of crisis in your life and how you dealt with it? What had you learned before that helped you deal with this crisis?

23. What are the things in your life that have meant the most to you? Have these changed? Do you expect them to change?

24. What has been your most useful experience?

25. How has your exposure to the humanities played a part in your life?

26. What did you get in college that has been most useful to you?

27. Do you feel there are any gaps in your total education? -- for instance?

28. It has been said that the humanities help people make connections, integrate experiences into meaningful combinations or relationships. Do you believe that?

STATE OF THE PRESENT

29. What is the state of civilization now? Is it on- or off-track?

30. Do you see any changes in people's attitudes between now and an earlier time?

31. Can you identify anything in which the "humanness" seems to have gone out of it?

32. How do you think technology fits into where things are going at the present time? Do you think it's good or bad? If you see any problems crated by technology, what can you think of that could help remedy the situation?

33. What do you think about the importance of TV in American society?

34. Do you see a conflict between what is good for business and what is good for people?

35. To what extent would you say money influences decisions being made today?

36. Do you think profit is bad? Explain.

37. Do you think Americans as a general rule have less respect for learning or for their culture than, say, do Europeans? Can you explain?

38. What is the value of studying history?

VALUES

39. What kind of attitudes would you say you have at the present time? Have they changed over the years?

40. Do you think your values are pretty much the same as those of your parents or have they changed? Comment.

41. What do you consider when you make an important or difficult decision?

42. Can you describe a decision you made that meant you had to make sacrifices so that you could gain or achieve something later on?

43. If there were something you could not fail at doing, what would you like it to be? Why?

APPENDIX C: CAMPUS PROJECTS

I. INTRODUCTION

The purpose of Appendix C is to provide expanded information on campus projects funded by the Washington State Community College Humanities Project. The MATRIX in the chapter, The Humanities Project, identifies project characteristics and materials but contains relatively little other detail. Readers who wish to find out more about a specific project are expected to consult Appendix C.

II. CAMPUS PROJECT INFORMATION

A.	Interdisc. Course in Humanities through TV	Mario Faye	Tacoma CC
	(Project Title)	(Proj. Dir.)	(Comm Coll)

1. Project Description - The project offered an interdisciplinary course in humanities through television. Community colleges from Washington and Oregon States joined forces in this endeavor. Tacoma Community College and the Washington State Television Consortium have spearheaded the project.

   The video-taped program of the course The Art of Being Human was leased for a year with rights to public broadcasting and on-campus use by institutions sharing in this effort. The total cost of the lease was $7,800. Of this amount, $6,600 is the cost of the lease for Washington State. The cost of extensions of the lease for the state of Oregon is $1,200.

   Nineteen community Colleges in the state of Washington participated plus eight colleges from Oregon.

2. Potential Replicability - Replicability was the key to success of this project. Without the participation of the institutions which have joined the program, it would have been impossible to implement it.

3. Consultancy Skills (Individuals and areas of expertise)

   Devon Edrington - Philosophy, Interdisciplinary Studies
   Mario Faye - Languages, Interdisciplinary Studies
   John Kinerk - Philosophy, History, Interdisciplinary Studies
   Joseph Molitorisz - Comparative Literature, Languages, Interdisciplinary Studies.

4. Contact Person (Mailing address assumed to be via the college)

   Mario Faye, (206) 756-5039, SCAN 548-5070

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II. CAMPUS PROJECT INFORMATION (Continued)

B. Selected Topics in Biomedical Ethics (Project Title) Patricia A. Fyfe, RN MN (Project Director)

Everett CC (Comm. College)

1. Project Description - The purpose of this project was to integrate concepts common to the humanities into the framework of ethical dilemmas likely to be encountered in the health care setting. Five video-tapes dealing with various ethical issues (abortion, genetics, who shall live, human experimentation/informed consent, and death and dying) were produced. A course was conducted utilizing the video-tapes, discussion groups, bibliographies, and course outline.

2. Potential Replicability - The course could be utilized by any college in its present form or adapted for their special needs. Exact replication would most probably pose problems: there would be no need to duplicate the video-tape topics and the discussion questions should be flexible enough to allow for varying group interactions.

3. Consultancy Skills (Individuals and areas of expertise) - Thomas McCormick, D. Min. - Lecturer in Biomedical Ethics, University of Washington School of Medicine, Seattle, WA. Area of expertise includes most areas of biomedical ethical dilemmas.

4. Contact Person (Mailing address assumed to be via the college)

   Patricia A. Fyfe, (206) 259-7151, ext. 458, SCAN 474-4458

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C. Business in Literature (Project Title) Thomas Weingarten (Project Director) North Seattle CC (Community College)

1. Project Description - The Business in Literature project designed and offered two modes of literature presentation: a five-credit literature course and several smaller modules or units suitable for a presentation to various interested groups. The five-credit course was offered to 29 students at NSCC during winter quarter 1982. Of the several available smaller modules, one was presented to the Northgate Kiwanis Club in May 1982.

   Other successful activities of the project include the meetings of the project advisory committee and the compilation of a large bibliography of appropriate literature.

2. Potential Replicability - The potential for replicability is very high, especially with the bibliography developed by the Business in Literature project. Any instructor with a fundamental understanding

of both business and literature could develop a successful course. Further, the basic approach--an introduction to literature course with a specific content--can be developed for other groups than those with an interest in business.

3. Consultancy Skills (Individuals and areas of expertise) - The Project Director is available to consult with those who would like to learn about integrating business into the humanities curriculum, integrating humanities into the business curriculum, developing an interdisciplinary literature course, and developing smaller literature modules for presentation to various groups.

4. Contact Person (Mailing address assumed to be via the college)

Thomas Weingarten, (206) 634-4513, SCAN 446-4513

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D.	Ethics in Business	John Kalles	Fort Steilacoom CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - This project involved a cross-divisional brain trust, through which the philosophy department put together a humanities look at ethical issues in the business world.

2. Potential Replicability - Easy to replicate; great interest shown.

3. Consultancy Skills (Individuals and areas of expertise)

John Kalles - Philosophy, Business Ethics

4. Contact Person (Mailing address assumed to be via the college)

John Kalles, (206) 964-6538

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E.	Evolution of Contemporary Values	Allan Richardson	Whatcom CC
	(Project Title)	(Project Director)	(Comm. College)

1. Project Description - Four humanities/social science faculty members and one vocational faculty member developed, taught, and evaluated a pilot interdisciplinary course requested by vocational faculty members to broaden cultural values perceptions and increase empathy of their students. The major objectives were to enable these students to work more effectively with clients/customers and peers and to introduce them to the humanities as a resource for developing an integrated view of reality. The course examined evolution of

contemporary values and consequent lifestyles for a variety of cultural groups through the thematically integrated subject matter of art, literature, psychology, and anthropology. Students were also encouraged to increase their self-understanding through application of the course materials. The course increased humanities enrollment among vocational students and should be adaptable to a wide range of vocational programs at other colleges.

2. Potential Replicability - The faculty involved feel that this course has a high potential for replication providing social science and humanities faculty are willing to work together with vocational faculty to adapt the course to the specific talents of the instructors and needs of the students.

3. Consultancy Skills (Individuals and areas of expertise)

   A. Interdisciplinary course development with an emphasis on integration and support of vocational curriculum: Jean Carmean, Bob Bragg, Allan Richardson, Drew Oakley, Judy Stone.

   B. Integration of Social Sciences and Humanities curricula: Jean Carmean, Bob Bragg, Allan Richardson, and Drew Oakley.

   C. Developing interaction between vocational and other faculty members: Jean Carmean, Allan Richardson, Judy Stone.

4. Contact Person (Mailing address assumed to be via the college)

   Allan Richardson, (206) 676-2170, SCAN 738-2170

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F. History of Organized Labor in Grays Harbor County (Project Title) — Ralph F. Koal (Project Director)

Grays Harbor College
(Community College)

1. Project Description - The project comprised a two-quarter sequence in the winter and spring quarter of 1982 (two ten-week sessions of 30 hours each) in an evening class on Grays Harbor College campus. Guest speakers included almost all local and state labor leaders who were video-taped for setting up a file of tapes as a record in the college library. Two textbooks were used: Labor and Monopoly Capital by Harry Braverman and A History of American Labor by Joseph G. Rayback. Films were obtained for weekly use from the Washington State Labor Council.

II. CAMPUS PROJECT INFORMATION (Continued)

2. Potential Replicability - There is potential for replicability in other colleges, providing that a firm, active commitment is solicited from organized labor in that community.

3. Consultancy Skills (Individuals and areas of expertise)

Ralph Koal - on aspects of Grays Harbor History
Dr. Jon Krug - on the video-tapes of the sessions

4. Contact Person (Mailing address assumed to be via the college)

Dale Larson, Ralph Koal, and Dr. Jon Krug of Grays Harbor College, (206) 532-9020, SCAN 433-1011

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G. Humanities in Everyday Life Learning Modules (Project Title) — Jim R. Riggs (Project Director)

Wenatchee Valley-No. (Community College)

1. Project Description - The project was to design and implement an interdisciplinary course in the humanities which meets the needs and interests of vocational students and part-time returning adult students at Wenatchee Valley College-No. (District 15's secondary campus serving rural Okanogan County). The course took on a variable credit learning module format. Broad introductory modules were developed in philosophy, the arts and creativity, and the humanities as related to work. A method was designed for students to help them develop their own modules and to "extend" existing ones. Twenty students participated in the project with enrollments primarily starting fall quarter 1981 and finishing up before the end of winter quarter 1982.

2. Potential Replicability - The purpose, format, objectives, and overall content of the course could easily be replicated by other colleges. However, some of the specific learning activities within some of the modules were based around the use of WVC-owned films, video-tapes, and audio tapes; this may cause problems in trying to duplicate the learning activities as they are written. However substitutes could be made without hurting the outcome of the overall learning experience.

3. Consultancy Skills (Individuals and areas of expertise)

Jim Riggs - Learning module development in the humanities; identifying learning needs and interests non-traditional students have, which can be met by studying the humanities; alternate delivery systems and instructional modes that meet the needs of non-traditional students.

4. Contact Person (Mailing address assumed to be via the college)

Jim Riggs, (509) 826-4901

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H.	Learning to do Humanities	Marie Rosenwasser	North Seattle CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - Most of the Humanities Division developed, taught, and evaluated a pilot interdisciplinary introductory course to the humanities called Humanities 101: Humanities in Thought and Action. The course was designed to serve both vocational and liberal studies students.

The major objectives of the grant were to get the humanities faculty to create an introductory variable credit humanities class that was "skills-based" and would teach writing and communication skills as well as introduce vocational and liberal studies students to the humanities. The philosophy behind the grant was that a way to integrate humanities and vocational programs is to offer courses that increase student skills as well as improve their knowledge about culture and values.

The course examined what it is people in the humanities do; why knowing that is worth knowing; and how to answer these first two questions while developing students' thinking and communication skills. Topics included the ways we perceive; "left brain/right brain;" the influences of media, technology, and its influence on our modern culture, forms and historical development in music and how knowing their form and history can make our lives richer today; how fiction can increase self-awareness and an understanding of contemporary society; how the relationship between history and literature makes historical literature and society more understandable; and through an introduction to philosophy and dreams, consideration of the question "let us consider the ways in which we live our lives." The specific objectives of the course were to increase oral and written communication skills and thinking skills as well as to increase knowledge about the humanities. Through extensive exercises which were completed both during special skills-building days and in demanding journals, the students were taught the scientific and analogical methods of thinking and practiced those throughout the quarter. They were taught the basic public presentation skills of gaining attention and organizing messages and practiced the preview-develop, statement-review method of organizing statements throughout the quarter.

One of the goals of the project was to create modules that could be used in other classes. Currently, video-tapes of lectures and appropriate handouts on such topics as "seeing as such," technology, media and the humanities, the development of art and music through the ages, have been developed to form a foundation for these modules. But the modules are not complete; the course has consumed our time and energy. Work on modules will continue.

Potential modules can also be created around the major themes of adjusting to change, making wise choices, making your ideal world become your real world, and how humanities help establish perspective by increasing abilities to perceive.

2. Potential Replicability - The course has high potential for replication providing humanities faculty are willing to work with one another and with vocational faculty to adapt the course to the specific talents of the instructors and needs of the students. The course syllabus and accompanying handouts describe the organization, topics, and integration of skills in the class. The skills which were taught and the methods of using them can be used in many other classes such as history and literature. The system of teaching skills is replicable; it can be seen at North Seattle Community College where three instructors are using the same method in literature and composition classes.

3. Consultancy Skills (Individuals and areas of expertise)

   A. Development of introductory interdisciplinary courses with emphasis on how to involve a large number of faculty previously uninvolved in developing an interdisciplinary course - Marie Rosenwasser, Rita Phipps, Michael Kischner, William Munns, Elroy Christenson, Elaine Travenick, Marilyn Smith, Marcia Barton, Brinton Sprague, Tom Kerns, Stafford Miller, Wallace Goleeke, Jim Wall, John Constantine, David Harris, and Diane Hostetler.

   B. Ability to create a skills-based course with specific exercises that introduce the students to the thinking and communication skills and ask them to practice them throughout the quarter - Rita Phipps and Marie Rosenwasser.

   C. Ability to apply the theories of Piaget and Bloom to an interdisciplinary humanities course for purposes of using sequential learning for organizing diverse topics and teaching skills - Rita Phipps.

   D. Developing multi-image, non-linear messages - Elaine Travenick.

   E. Developing multi-media show about the influence of media - Elroy Christenson.

   F. Developing unique lecture guides and lecture/participation for large group instruction - William Munns.

II. CAMPUS PROJECT INFORMATION (Continued)

G. Promoting interdisciplinary humanities classes - Marie Rosenwasser and Rita Phipps.

H. Current information about "left brain/right brain" research - David Harris.

4. Contact Person (Mailing address assumed to be via the college)

Marie Rosenwasser, (206) 634-4513, SCAN 446-4513

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I.	LIFESTYLES	Dennis Long and Judith Irwin	Lower Columbia College
	(Project Title)	(Project Directors)	(Community College)

1. Project Description - LIFESTYLES is an interdisciplinary humanities course that is coordinated by and taught by both vocational and humanities personnel. The five modules given each quarter provide the student with live exposures to cultural events in the community. Through the study of different humanities--art, music, drama, architecture, etc.--students discover how humanities relate to and affect daily lifestyles.

2. Potential Replicability - This course can be easily adapted to virtually any college. It needs: (A) two highly-motivated faculty of each sex from different disciplines, (B) humanities and occupational department support, (C) administrative support, (D) a complete list of community and college cultural events for the year, (E) willingness of humanities and other faculty to teach the two-week segments.

3. Consultancy Skills (Individuals and areas of expertise)

   The co-directors are available to consult on working cooperatively between disciplines in the development of such courses.

4. Contact Person (Mailing address assumed to be via the college)

   Dennis Long, (206) 577-2084, SCAN 239-2084
   Judith Irwin, (206) 577-2083, SCAN 289-2083

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J.	Model Survey - Art History	Elizabeth Barney Rodgers	Seattle Central CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - The project is to expand existing western art history programs in community colleges to include two fundamental surveys of non-western areas--Art of China and Japan, and Art of Africa--by providing a list of original source materials available

II. CAMPUS PROJECT INFORMATION (Continued)

in museums of the northwest, films available from the University of Washington, Seattle Public Library, embassies and consulates, and the selection of text and reference books. The requisite slides are available for loan from SCCC.

The many minority students in Washington will benefit from a class acknowledging their cultural heritage while others will broaden their European background with an introduction to Asian and African traditions. Attendant to the above objectives is to generate interest in the students to take other parallel courses in the humanities of Africa and Asia.

2. Potential Replicability - Each community college in the system will get a copy of the materials generated and, on request, access to the slides assembled for the course. Besides the project director, who is available to teach these courses, there should be other teachers available once the basic material has been acquired.

3. Consultancy Skills (Individuals and areas of expertise)

   The project director is available for consulting on matters relating to the development of this course.

4. Contact Person (Mailing address assumed to be via the college)

   Elizabeth Barney Rodgers, (206) 587-4164, SCAN 432-4164

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K. Development & Testing of Literature Modules (Project Title) — Bryan West (Proj. Dir) — Spokane Falls CC (Comm. College)

1. Project Description - The project was the development of self-study packets for a five-unit English 131 (Introduction to Literature) course that was directed toward vocational students. It included a survey of student needs, development of a brochure for class promotion, actual promotion of the class through visitation to vocational classes, development of the modules, teaching of the class, and final evaluation by both students and instructor.

2. Potential Replicability - The course materials are available for publication. The literature is generally found in standard textbooks, although it takes time to assemble it. The taped materials have to be purchased through Caedmon and National Public Radio.

3. Consultancy Skills (Individuals and areas of expertise)

   The project director is not an expert in self-taught modules; nevertheless, he is able to mention a long list of "dos and don'ts" if one were interested in trying to replicate the project.

II. CAMPUS PROJECT INFORMATION (Continued)

4. Contact Person (Mailing address assumed to be via the college)

Bryan West, (509) 456-2880, SCAN 545-2880

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L.	Science and the Humanities	Bob Love and Fred Olson	Shoreline CC
	(Project Title)	(Project Directors)	(Comm. College)

1. Project Description - This project was designed to identify the relationships between science and the humanities by introducing the student to the evolution of the philosophy of Western science and to show how the prevailing scientific attitude has influenced literature and human behavior. The focus was on the contemporary period and the literature selected included books, novels, short stories, a play, poetry, and essays.

2. Potential Replicability - The course has not yet been offered so the potential for replicability is untested. However, the development work has been completed and all materials are available to all colleges upon request. It is believed to be replicable depending on the availability of faculty with the requisite background.

3. Consultancy Skills (Individuals and areas of expertise)

   The co-directors are available to consult on the development of interdisciplinary courses involving science and the humanities.

4. Contact Person (Mailing address assumed to be via the college)

   Robert Love or Frederick Olson, (206) 546-4101, SCAN 274-1797

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M.	Television's Tributes to Man	Joan Fedor	Highline CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - Television's Tributes to Man became Humanities 115, a five-credit course designed to answer the questions, "Where do I come from? What am I? Was are my responsibilities? What is my future?" through programs developed for educational television and through reading material complimenting those programs. The major objective of the project was to exploit as curriculum some of the excellent material available on educational television.

2. Potential Replicability - Although the grant budget did not allow purchasing of all of the material needed, it did permit some permanent acquisitions. These, plus the listing of those rented and of the reading material, should make the course replicable.

3. Consultancy Skills (Individuals and areas of expertise)

In addition to refining the skills of developing new curriculum through selection, research and synthesis, the additional skill of acquiring educational television material in a period when the "industry" is in a state of transition/confusion was also developed. Recognizing that options for licensing, renting, buying from catalogs or shopping in retail outlets are all available, may substantially vary costs, and may change from day to day, is a valuable tool.

4. Contact Person (Mailing address assumed to be via the college)

Joan Fedor, (206) 878-3710, Ex. 433, SCAN 374-1011

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N. Vocational Ed. & the Humanities (Project Title) — Susan M. Quattrociocchi (Project Director) — Everett CC (Comm College)

1. Project Description - A three-phase project to design and implement a strong humanistic component in vocational offerings: in the first phase, the applicant assessed the potential contribution of existing humanities curricula to specific vocational courses within the three goals of this contract. The applicants have agreed on humanistic content and alternative methods of presentation in current vocational courses. The second phase was devoted to the task preparation of vocational/humanities course curricula and/or modules, and the development of evaluation devices. In the third phase, the new course was offered and evaluations were completed.

2. Potential Replicability - The course materials are available for use in other colleges.

3. Consultancy Skills (Individuals and areas of expertise)

Susan M. Quattrociocchi - Coordination of Vocational/Humanities Faculty

4. Contact Person (Mailing address assumed to be via the college)

Susan M. Quattrociocchi, (206) 259-7151, SCAN 474-1236

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O. Why We Work (Project Title) — Dennis K. Peters (Project Director) — Shoreline CC (Community College)

1. Project Description - The purpose of this project was to investigate current American attitudes toward choice of vocation and the position working occupies in American life. The project director and

assistant transcribed outstanding lectures by prominent historians, theologians, educators, and philosophers on such topis as the place of work historically in human life, the influence of Western religion on work attitudes, and the literary contributions to the work ethic. The booklet also includes new materials prepared by the project director and assistant and a series of questions pertaining to the content, as well as a bibliography. The content of the book is structured into modules which can be used in other courses.

2. Potential Replicability - Other colleges may xerox as many copies of the booklet as they choose. The entire project is contained in the booklet.

3. Consultancy Skills (Individuals and areas of expertise)

Louise Douglas is prepared to speak on (1) any of the essays in the book, (2) the process of editing the book, (3) methods of presenting the material in various classes.

Dennis Peters is prepared to speak on the same subjects, and has done so to groups of educators and business people.

4. Contact Person (Mailing address assumed to be via the college)

Dennis K. Peters, (206) 546-4670, SCAN 274-1670

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P.	Why Work? The Work Ethic	Ray Mills	Olympia Tech CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - The project produced a course--Humanities 104, The Work Ethic--which has become part of the regular curriculum. The course will be offered again winter quarter 1983. It will be listed in the new catalog as one of the general education distribution courses. Through the project, the college was able to purchase films and books to supplement the course. A faculty workshop was held to evaluate the course.

2. Potential Replicability - Any other community college could easily replicate the course.

3. Consultancy Skills (Individuals and areas of expertise)

Diana Larkin - The Work Ethic
Darliene Jensen - Humanities survey courses

4. Contact Person (Mailing address assumed to be via the college)

Diana Larkin or Julie Cushman, (206) 753-3709, SCAN 234-3709

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II. CAMPUS PROJECT INFORMATION (Continued)

	(Project Title)	(Project Dir.)	(Comm. College)
Q.	Community Speakers for Local History	Martin Seedorf	Big Bend CC

1. Project Description - The project brought ten speakers from the community college service area to guest lecture in an evening class on the "Local History of Grant County and the Columbia Basin." This was the first time that the Local History class has been offered. Money was used to pay ten speakers fees of $40 each, a commentator's fee of $200 for the ten sessions and $25 for miscellaneous supplies.

2. Potential Replicability - This type of project could easily be replicated in other community colleges as there is a vast reservoir of talent among community people in every part of the state. Also, the idea has great potential in other classes in contemporary studies.

3. Consultancy Skills (Individuals and areas of expertise)

   Martin Seedorf, Rita Seedorf - Researching, teaching, and coordinating local history projects.

4. Contact Person (Mailing address assumed to be via the college)

   Dr. Martin Seedorf, (509) 762-5351, Ext. 228, SCAN 661-1228

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	(Project Title)	(Project Director)	(Comm. College)
R.	Ethics and Professionalism in Health	Shirley Higgin	Spokane CC

1. Project Description - Following coordination and planning with health science faculty and consultants, two workshops were conducted. The first workshop prepared the faculty to identify issues, assess student needs, and coordinate materials in preparation for the second workshop for all Health Science students. Principal instructors for the workshops were G. Winslow, Ph.D., and L. Meyer, M.Div. Faculty assisted in the student workshop and conducted individual Health Science Program half-day workshops. Materials generated within these workshops were tested, finalized, and integrated into each program's curriculum.

2. Potential Replicability - Excellent. This model may be adapted for any group of faculty and students.

3. Consultancy Skills (Individuals and areas of expertise)

   As a result of the interdisciplinary methods used in the project, each program director and committee member in the following programs could be of assistance in their area of expertise:

II. CAMPUS PROJECT INFORMATION (Continued)

Division Supervisor:

Marjy Borchers

Nursing:

Carol Nelson, Dept. Chairman
Karolyn Tveit, Practical Nursing
Vee Sutherlin, Assoc. Deg. Nursing
Nadyne Davis, Assoc. Deg. Nursing
Frances Wicht, Assoc. Deg. Nursing

Allied Health:

Shirley Higgin, Dept. Chairman
Elaine Jay, Operating Room
Elaine Garcia, Ward Secretary
Cheryl Gibson, Optometric
Ann Resen, Dental Assisting
Bev Reding, Medical Records
Wes Todd, Cardiopulmonary
Zane Kneff, Respiratory Therapy
Dennis Carney, Echocardiography

4. Contact Person (Mailing address assumed to be via the college)

Shirley Higgin, (509) 535-0641, Ext. 392, SCAN 271-1392

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S. Humanities Program for Basic Readers (Project Title) — Alice Milholland and Cherry Silver (Project Directors)

Big Bend CC (Comm Coll)

1. Project Description - The authors have compiled short pieces of fine literature within the reading range of developmental readers but treating adult interests and values. They have written introductions to the poems, essays, and short stories, read the selections on cassette tapes, added thought questions and writing assignments, and drafted discussion questions and explanations that teachers might use in connecting these readings to life experiences and values.

2. Potential Replicability - The eight lessons in this reading module were mailed to each Washington community college for testing and further evaluation. English skills lab instructors, GED and vocational English teachers, and instructors of regular college English courses may use these lessons to enrich their present programs.

3. Consultancy Skills (Individuals and areas of expertise)

   Alice Milholland and Cherry Silver - How to add humanities literature to regular developmental reading classes on the several levels; how to use cassettes to dramatize the literary selections and make them come alive to poor readers; how to lead from listening into reading and writing skills; how to find in literature the insights into living given us by thoughtful authors; how to stimulate students to think concentratedly about their value systems and their own relationships with the rest of humankind.

II. CAMPUS PROJECT INFORMATION (Continued)

4. Contact Persons

Alice Milholland, 1801 Lakeside, Moses Lake, Washington, (509) 765-7027 or 765-1606

Cherry Silver, 1433 Skyline Drive, Moses Lake, Washington, 98837, (509) 765-4467, SCAN 664-1261

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T.	Humanities for ESL	Michael Kischner	North Seattle CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - This project involved the production of video-taped lectures on American art, poetry, history, and children's literature. The lectures are aimed at immigrants and refugees and are accompanied by printed scripts for the dual purpose of language learning and acculturation to certain aspects of American life, as well as for practicing study and listening skills in relation to college-level lectures.

2. Potential Replicability - The video-tapes are easily replicable, as are the printed scripts.

3. Consultancy Skills (Individuals and areas of expertise)

The project director, Michael Kischner, has learned significant things about the production of video-taped lectures aimed at speakers of other languages. The other three lectureres--John Constantine and Joan Fiset of North Seattle Community College and Daniel Peterson of Seattle Central Community College--also have valuable advice to offer on the rather special problem of creating lectures that are at once substantial and understandable by speakers of other languages. (John Constantine's lecture is on Pacific Northwest art; Joan Fiset's is on contemporary American poetry; Daniel Peterson's is on American history; Michael Kischner's is on children's literature.)

4. Contact Person (Mailing address assumed to be via the college)

Michael Kischner, (206) 634-4463, SCAN 446-4463

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U.	Life in Local Technology	Mary G. Hungate	Columbia Basin College
	(Project Title)	(Project Director)	(Community College)

1. Project Description - Slide/tape presentations were based on pictures of the local area and related historical material. The taped narrative demonstrates the humanist's point of view by placing

the emphasis on the direct relationship between the technical and the artistic, and the practical and the ideal. These programs are designed to augment vocational/technical programs and to provide a usable resource for local schools and/or civic clubs.

2. Potential Replicability - The idea could be used by any college as all geographical areas have intersting features which could serve as springboards for such presentations.

3. Consultancy Skills (Individuals and areas of expertise)

   Mary G. Hungate, Mini-course Development

4. Contact Person (Mailing address assumed to be via the college)

   Mary G. Hungate, (509) 547-0511, SCAN 563-1339

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V. Modules in Death and Dying: An Interdisc. Approach (Project Title) — K. Ann McCartney (Project Director)

Shoreline CC
(Comm Coll)

1. Project Description - The projected originated with requests from many students who have taken the course, "Perspectives on Dying," taught by the authors of these modules. The four video presentations with accompanying printed material condenses four major segments of that class and attempts to illuminate the subject of death and bereavement with practical, scholarly advice which has been found to be helpful for both the dying and their families. Emphasis is on the dying person and those who grieve for the dead.

2. Potential Replicability - Other colleges with persons with similar backgrounds could create the same modules, but there is no need as the complete modules may be ordered from the Shoreline Media Center. All written materials may be reproduced; in fact, should be duplicated.

3. Consultancy Skills (Individuals and areas of expertise)

   The following skills were developed by the three personnel involved:

   A. Ability to integrate interdisciplinary materials on the topic of death education.

   B. Ability to combine cognitive material with experiential exercises.

II. CAMPUS PROJECT INFORMATION (Continued)

C. Ability to combine video content with learning activities to be led by a class facilitator.

Besides those skills developed by the project, the personnel had established reputations as consultants.

A. Elizabeth Nowliss has been a national consultant in the field of thanatology and a leader in the hospice movement.

B. K. Ann McCartney has given numerous workshops in Washington, Oregon, and California on the bereavement process.

C. Dennis Peters has been a colleague of Nowlis and McCartney for three years teaching the course, "Perspectives on Dying," and has an extensive classical background.

4. Contact Person (Mailing address assumed to be via the college)

K. Ann McCartney, (206) 546-4668, SCAN 274-1668

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W. Revolutionary Changes Common to Art, Drama, & Music (Project Title) — Robert Plucker (Project Director)

Skagit Valley College
(Community College)

1. Project Description - The project was designed as a research project to investigate the extent to which world or national events changed the course of artistic expression in music, drama, and art. The results were to be incorporated into course lectures and materials for an interdisciplinary course, Arts in the Humanities. The study focused on the relationship between class struggles and the arts from approximately 1850 to 1920. Four separate studies were completed: The early women's rights movement and Mrs. H. H. A. Beach, the foremost woman composer of her day; Russian Drama and Government Repression, 1825-1935; The Rise of Jazz as a Social Movement; and the Impact of the Industrial Revolution on the art of J. M. W. Turner.

2. Potential Replicability - The concept is easily replicable. The actual research is completed and available.

3. Consultancy Skills (Individuals and areas of expertise)

David Follingstad - Development of Jazz as a Social Movement
Robert Plucker - Early Feminism and its Impact on Music
Phillip Tarro - Russian Drama under Government Repression, 1825-1935
Greg Tate - The Industrial Revolution and the Art of J. M. W. Turner, 1775-1851

II. CAMPUS PROJECT INFORMATION (Continued)

4. Contact Person (Mailing address assumed to be via the college)

   Dr. Robert Plucker, (206) 428-1148, SCAN 542-1148

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X. The Interfacing of 20th Century Technology and Design (Project Title) — Robert S. Purser (Project Director)

Bellevue CC
(Comm. College)

1. Project Description - For the past 100 years, new developments in structural technology have led to a complete reshaping of our cities, thus affecting the natural milieu and ultimately man. The Interfacing of 20th Century Technology and Design consists of ten slide/cassettes created to examine technology innovations of the past century and relate them to concurrent values and changes in aesthetics. The programs will be used to enrich the humanities and engineering technology programs at Bellevue Community College.

2. Potential Replicability - The programs may be duplicated at cost through the Bellevue Community College Library-Media Center. Letters were sent to all art and engineering programs in Washington community colleges informing them of this.

3. Consultancy Skills (Individuals and areas of expertise)

   Robert Purser - Design and technology
   Michael Hein - Interface of science and engineering with the humanities.

4. Contact Person (Mailing address assumed to be via the college)

   Robert S. Purser, (206) 741-2632, SCAN 334-2632

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Y. Three Steps in Music (Project Title) — Brooke Creswell (Project Director) — Yakima Valley College (Community College)

1. Project Description - This project discussed and demonstrated the components of the musical experience--composition, performance, and perception--with emphasis on the listening experience and how all participants in the process prepare for that ultimate goal. The forums were humanities classes offered at Yakima Valley College spring quarter 1981. Project participants were a composer, a professional string ensemble from the Yakima Symphony Orchestra, and an experienced music appreciation teacher/humanities lecturer. Music used was a trio and a quartet by the composer, Douglas Nott. A subsidiary emphasis was on music as a profession.

II. CAMPUS PROJECT INFORMATION (Continued)

2. Potential Replicability - The format is easily adaptable to a variety of situations--curricular and physical. Difficulty may lie in finding professional performers and a composer who will prepare the necessary material and then be articulate in front of a non-trained audience.

3. Consultancy Skills (Individuals and areas of expertise)

   Douglas Nott - Composer. Music available through him. He proved a successful articulator with the students and could repeat his performance in another setting.

   Brooke Creswell - Facilitator

4. Contact Person (Mailing address assumed to be via the college)

   Brooke Creswell, (509) 575-2399 or 248-2740

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Z.	Video-Aid ESL	John C. Dreaney	Olympic College
	(Project Title)	(Project Director)	(Community College)

1. Project Description - Short, original plays have been video-taped with student actors and used together with video-taped and printed supplementary material in three instructional packets to teach English as a second language. Each packet contains vocabulary, grammar, intonation, and sentence patterning exercises as well as a playscript. Part One of the video-tape presents these exercised in modeled and dramatic form; Part Two re-presents the principles of the exercises in an acted script with attention to body and facial cues of American non-verbal communication. ESL students, after viewing Part Two, use the prepared script and television model as an example for their own classroom dramatization and conversational practice, which is taped and played back in the classroom.

2. Potential Replicability - The project's written materials can be used as they stand or they can be adapted to fit particular instructional situations at other colleges if time is available for filming of the final scripts.

3. Consultancy Skills (Individuals and areas of expertise)

   Sheila Crofut-Roth - Project's researcher, materials writers, and producer-director, notes the following: "Can create video-scripts to enhance educational goals. Is a specialist in workshops which dramatize the efforts of non-verbal behaviors. Can use these skills in business and educational environments. Can research, write, and direct video-programs and show others how to do the same."

   John C. Dreaney - Project director, planning and implementing an electronic-assisted learning center.

4. Contact Person (Mailing address assumed to be via the college)

John C. Dreaney, (206) 478-4596, SCAN 356-4596

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AA. Creatures and Creators: Women in Art (Project Title)
Rosemary A. Powelson (Project Director)

Lower Columbia College (Community College)

1. Project Description - This video-tape presentation explores the roles women have played in art and attempts to show the difference between works of art with women as subject matter as depicted by male artists (creatures), and works of art with women as subject matter as depicted by female artists (creators). The works of art used in this video-tape come from a variety of national and regional sources. This is a visual presentation and has no narration. The content and meaning are expressed by visual images that are supported and enhanced by music. Although the tape leans toward the instructional side, it is hoped that it contains some elements of a work of art.

2. Potential Replicability - By contacting the project director, other colleges can borrow a copy on a short-term or long-term basis. Other colleges could also make a copy of this video-tape.

3. Consultancy Skills (Individuals and areas of expertise)

   Rosemary A. Powelson - Innovative curriculum development, development of audio-visual presentations, video-tape producer

4. Contact Person (Mailing address assumed to be via the college)

   Rosemary A. Powelson, (206) 577-2312, SCAN 239-2312

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BB. Airing the Arts (Project Title)
Herb Blisard (Project Director)
Yakima Valley College (Community College)

1. Project Description - A series of spot television Public Service announcements explaining and boosting the humanities offerings and persons at Yakima Valley College was completed in June 1981. Each of the nine spots was 60 seconds long and features a campus humanities "personality" on location telling about his or her discipline: Music, speech, philosophy, art, photography, and foreign languages. Included in each were sub-titles, introductory music, and voice-over taglines. Production was completely on-campus. Students in the

television production class did all of the work. All talent was local and all production elements supervised by college and station staff. The spots have been delivered to the three local commercial stations and will be broadcast for at least one year.

2. Potential Replicability - The idea and approach and technique can be replicated with little problem. The college has a complete copy of all of the spots.

3. Consultancy Skills (Individuals and areas of expertise)

Herb Blisard - writing and producing television spots

4. Contact Person (Mailing address assumed to be via the college)

Herb Blisard, (509) 575-2401

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CC. Bringing the Humanities to Senior Centers (Project Title) — Colleen Demaris (Project Dir.) — Bellevue CC (Comm. Coll.)

1. Project Description - For the fall, winter, and spring quarters, Bellevue Community College has provided instruction for a variety of classes rotated between the Kirkland, Bellevue, and Mercer Island senior centers. Held for 1-1/2 hours once a week for ten weeks, topics have included "Masters and Masterpieces," "Contemporary Issues," Afternoons in the Orient," "Afternoons in Greece," and "Introduction to the Drama." Approximately 180 senior citizens participated in these classes, and the invitation to continue them has been issued by all centers.

2. Potential Replicability - A request has been received from the Redmond Senior Center to see if Bellevue Community College would be funded again for the next year, and information has been given to interested senior center staff who were at the HUMANITIES '82 meeting, April 30, 1982. The potential for replication at other colleges is enormous.

3. Consultancy Skills (Individuals and areas of expertise)

The project director is available to consult on matters related to the development and presentation of such projects.

4. Contact Person (Mailing address assumed to be via the college)

Colleen Demaris, (206) 641-2955, SCAN 334-2955

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II. CAMPUS PROJECT INFORMATION (Continued)

DD. Humanities Chronicles (Project Title) | John M. Thompson (Project Director) | Spokane Falls CC (Community College)

1. Project Description - A television series broadcast every week to the greater Spokane community via cable television. The programs are 30 minutes in length with eight programs comprising the entire series. Each program was broadcast a total of 20 times. Included within the series were programs on weavers, Northwest Indian cultures, a planetarium, and other topics of local humanities interest.

2. Potential Replicability - This series could be produced in any community with funding secured from local businesses.

3. Consultancy Skills (Individuals and areas of expertise)

   The project director is available to consult on the production of television programs and broadcasts.

4. Contact Person (Mailing address assumed to be via the college)

   John M. Thompson, (509) 456-2860, SCAN 545-2860

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EE. An East-West Dialogue (Project Title) | Brenda Teals (Project Director) | Big Bend CC (Community College)

1. Project Description - The project was to establish an annual event at BBCC called "An East-West Dialogue." The nation's leading expert on Japanese-American relations, Dr. Robert Scalapino of the University of California-Berkeley, spoke at this first "dialogue." It was a smashing success with a high attendance of business leaders, Port District officials, and local citizens. The gallery where the excellent address was given was decorated with Japanese childrens' art which had been sent to a local school. Prior to the speech, college administrators, Port District officers, and humanities faculty ate an authentic Japanese dinner with Dr. Scalapino with chopsticks only and sans shoes.

2. Potential Replicability - This idea could be easily replicated at a community college that had a special reason to explore another area of the world or a particular theme.

3. Consultancy Skills (Individuals and areas of expertise)

   Brenda Teals - Working with local business interests like the Chamber of Commerce and the Port District; grant writing skills.

4. Contact Person (Mailing address assumed to be via the college)

   Brenda Teals, (509) 762-5351, SCAN 664-1266

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II. CAMPUS PROJECT INFORMATION (Continued)

FF.	Humanities Conversations	Boyd Bolvin	Bellevue CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - The project captured on video-tape "conversations" (interviews) with men and women in Washington State who have made or are making unique contributions in the humanities. Fifteen video-tapes, each 30 minutes in length, were produced. These were designed to follow the format of "Conversations with Marty," a successful t.v. series produced at Bellevue Community College during the past three years. This format allowed the interviewees to discuss their views on the humanities, their thoughts on the best ways to increase community awareness of the humanities, and their ideas on what we can do to revitalize the humanities.

2. Potential Replicability - There is unlimited potential for replication by other colleges. The format is sound and easy to use, and there are many possible subjects for this type of project.

3. Consultancy Skills (Individuals and areas of expertise)

   Through interviewing the 15 outstanding humanitarians in the "Humanities Conversations" project, Marty Wilson was able to increase her knowledge and understanding of the humanities. This will hold her in good stead in future interviews with humanitarians planned for the coming year.

4. Contact Person (Mailing address assumed to be via the college)

   Boyd Bolvin, (206) 641-2257, SCAN 334-2257

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GG.	Humanities for Urban Seniors	Dan Donohoe	Seattle Central CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - The project was designed to provide educational opportunities to urban senior adults through an outreach program held in four senior centers in the central area of Seattle. The offerings were presented as one credit courses and were coordinated through the humanities division of the college using college personnel. The four courses were: Seattle's Yesterdays; The Future, An Exploration; Writing your Autobiography; and Humanities: A Black Perspective. The courses were appreciated and enjoyed by those in attendance, but enrollment was not large.

2. Potential Replicability - The concept is easily replicable. The courses selected should reflect the interests of the people served by the centers and the success of the courses will be largely determined by how accurately this is done.

II. CAMPUS PROJECT INFORMATION (Continued)

3. Consultancy Skills (Individuals and areas of expertise)

The project director has been transferred and the individual assigned the responsibility for completing the project has retired.

4. Contact Person (Mailing address assumed to be via the college)

None

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HH. Community Program on the Jazz Age (Project Title) — Cherry Silver (Project Director) — Big Bend CC (Comm. College)

1. Project Description - This project presented a community program on the Jazz Age, based on the work of students in English 283: American Novels of the 1920s. Their work was enriched by adding the services of humanists--an historian, a film critic who introduced a literary movie, and a drama coach who helped write the script and rehearse a reader's theater--and also by involving public support from the schools, townspeople, and senior center.

2. Potential Replicability - A course outline is available showing how lecture and reading courses can involve students in reading and writing for public presentations. With modifications in subject matter, similar outreach programs from community colleges can be offered inexpensively and frequently.

3. Consultancy Skills (Individuals and areas of expertise)

Rita Seedorf - Local history writer and lecturer
David Wolff - BBCC faculty, film critic
Sally McLanahan - Senior Citizens' Center Director, who leads the senior citizens' band and found popular music of the 1920s for them to play.
Leah Bowen - Script writer and drama coach of the Jazz Age reader's theater.

4. Contact Person (Mailing address assumed to be via the college)

Dr. Cherry Silver, (509) 765-4467, SCAN 664-1261

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II. The "New" Biology and the Humanities (Project Title) — Dennis White (Project Director) — Green River CC (Comm. College)

1. Project Description - The project was designed to show the need to link the study of biology with the humanities. The intent was to illustrate that many social and ethical problems which face society

II. CAMPUS PROJECT INFORMATION (Continued)

today are the result of recent technological developments in biology: Cloning, genetic engineering, human genetics, and sociobiology are just a few of these developments. A team of faculty members from the economics, humanities, and the biology departments discussed these social and ethical problems before two groups. One group included local high school teachers and the other involved members of a local community.

2. Potential Replicability - The potential is questionable for the reaching of high school teachers. Seminars have potential if offered to local civic groups.

3. Consultancy Skills (Individuals and areas of expertise)

   Members of the grant team improved in their understanding and abilities to discuss the issues associated with the grant.

4. Contact Person (Mailing address assumed to be via the college)

   Dennis White, (206) 833-9111, SCAN 254-1212

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JJ.	Outreach Road Program	LaVonne Pixley Bell	Walla Walla CC
	(Project Title)	(Project Director)	(Community College)

1. Project Description - The community college district serves residents within a range of 2,900 square miles and this project is our first attempt to transport education in the humanities beyond the main campus. Through the use of portable modules, we hope to reach many residents of isolated areas within our large four-county district. The modules assembled for this project cover the history of the major accomplishments of Western Civilization in the visual arts, architecture, music, and philosophical trends.

2. Potential Replicability - Other community colleges that essentially serve rural areas or unusually large districts could benefit by replicating the project provided they would be willing to invest the necessary time and money in its preparation and implementation.

3. Consultancy Skills (Individuals and areas of expertise)

   This project has been the work of the project director who feels qualified to answer questions regarding the preparation of materials (in module form) to be used in instructing people with little or no formal contact with the humanities. I also feel qualified to discuss the arts within their historical periods.

4. Contact Person (Mailing address assumed to be via the college)

LaVonne Pixley Bell, (509) 522-2500, SCAN 629-1011

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KK. State Booking Consortium (Project Title) — Allen Gates (Project Director) — Clark College (Community College)

1. Project Description - The prime objective of this project was to stimulate the formation of a network of presenting agencies in the state so that mutual economies could be achieved, residencies could be encouraged, and presentations that might not otherwise be available could be brought to our campuses. It was hoped that the community colleges might be integrated into a wider group of community and four-year campus presenters.

2. Potential Replicability - There is no need to replicate the project. A network called SWAP has been organized and is being supported by the Washington State Arts Commission. Any community college that wishes to be part of the network can contact the commission and become a member.

3. Consultancy Skills (Individuals and areas of expertise)

   The project director is available to consult on organizing statewide meetings and on-going structures.

4. Contact Person

   Eli Ashley, 4649 Sunnyside Avenue N., Seattle, WA, 98103, (206) 447-4722

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LL. Visiting Lecture Series (Project Title) — Warren L. Clare (Project Director) — Garrett Heyns Education Ctr. (Community College)

1. Project Description - The objective of this project was to establish a consulting committee from the academic community to invite guest speakers from various fields in the humanities to make formal presentations to the Garrett Heyns Education Center student body.

2. Potential Replicability - The potential for replicability is excellent. While the lectures and presentations in this series were not video-taped or recorded, they provide a method of learning from outside authorities not ordinarily available.

II. CAMPUS PROJECT INFORMATION (Continued)

3. Consultancy Skills (Individuals and areas of expertise)

"Jolly Jesters" - Shelton Theatre
Robert Cumbow - Film critic
Geoff Kelso - Toolmaker
Dennis K. Peters - Lecturer in classics
Olympia Actors' Theatre - Olympia
Bert and Dianne Meyer - Sea chanty folk ballads
Ron Sanford - Newsman
Henry Carlile - Poet
Dave Rowan - Novelist
Bill Moeller - Mark Twain lecturer and performer
Bryan Medwed - Folk ballads
Richard Matchette - The science of magic

4. Contact Person (Mailing address assumed to be via the college)

Warren L. Clare, (206) 866-9126--home, 426-4433, ext. 252

* * * * *

APPENDIX D: PROJECT PARTICIPANTS BY ACTIVITY

The chapter on "The Humanities Project" includes a list of individuals who participated in project activities. The list is alphabetical and following each name is a series of entries which identify the activity(ies) in which the individual participated. This appendix identifies the individual by activity.

I. CAMPUS PROJECTS

A. Project Directors

Bell, LaVonne
Blisard, Herb
Bolvin, Boyd
Clare, Warren
Cresswell, Brooke
Demaris, Colleen
Donohue, Dan
Douglas, Louise
Dreany, Jack
Faye, Mario
Fedor, Joan
Fyfe, Patricia
Gates, Allen
Hein, Michael
Higgins, Shirley
Hungate, Mollie
Irwin, Judith
Kallas, John
Kischner, Michael
Koal, Ralph
Long, Dennis
Love, Robert
McCartney, K. Ann
Olson, Frederick
Peters, Dennis
Plucker, Robert
Powelson, Rosemary
Purser, Robert
Quast, Werner
Quattrociocchi, Susan
Richardson, Allen
Riggs, Jim
Rodgers, Elizabeth
Rosenwasser, Marie
Seedorf, Martin
Silver, Cherry
Simonson, Carolyn
Stowell, Paul
Teals, Brenda
Thompson, John
Weingarten, Thomas
West, Bryan
White, Dennis

B. Project Participants

Bakewell, Robert
Barton, Marcia
Bragg, Robert
Carmean, Jean
Christenson, Elroy
Constantine, John
Crawford, Ronald
Crofut-Roth, Sheilia
Cushman, Julie
Fiset, Joan
Follingstad, David
Goleeke, Wallace
Harris, David
Jensen, Darlene
Jensen, Douglas
Kerns, Thomas
Kischner, Michael
Kneff, Zane
Larkin, Diane
Miller, Stafford
Munns, William
Nott, Doug
Oakley, Drew
Peters, Dennis
Peterson, Dan
Phipps, Rita
Seedorf, Martin/Rita
Smith, Marilyn
Sprague, Brinton
Stone, Judy
Tarro, Philip
Tate, Greg
Travenick, Elaine
Wall, Jim
Williams, David

II. CAMPUS REPRESENTATIVES

A. Campus Facilitators

Bell, Lavonne
Carmean, Jean
Christiansen, Pauline
Clare, Warren
Curran, Barry
Cushman, Julie
Delaney, George
Goldberg, Georgine
Flint, Jim
Howlett, John
Hungate, Mollie
Krieger, William
Kulia, Wiley
Larson, Dale
McElroy, Davis
Mertz, Gerry
Morgridge, Barbara
Mraz, Joan
Preus, Gilma
Rosenwasser, Marie
Spoerl, Linda
Stenehjem, Millie
Tayer, Delma
Teals, Brenda
Thompson, Fred
Tower, Gael
Walters, Denzil

II. CAMPUS REPRESENTATIVES (Continued)

B. Community Service Representatives

Brunke, Tanya
Donohue, Dan
Dorr, George
Hutchison, Kae
Larkin, Diane
Reisser, Linda
Thompson, John

C. Vocational Representatives

Borchers, Marjy
Cicero, J. Michael
Hein, Michael
Justice, Patricia
Krug, Jon
Pedersen, Joseph
Quattrociocchi, Susan

III. CATALYST

A. Contributors

Brawer, Florence
Gates, Allen
Hendrix, Lynn
Krug, Jon
O'Connell, Tom
Phipps, Rita
Riggs, Jim
Ryan, Robert
Seedorf, Martin/Rita

B. Editor/Publisher

Deegan, Joseph

IV. CORE GROUP

A. Chair

Gates, Allen
Zanetta, Polly

B. Members

Beckwith, Randy
Brunke, Tanya
Carmean, Jean
Cohen, Arthur
Cushman, Julie
Hungate, Mollie
Justice, Patricia
Krug, Jon
Montzheimer, Jim
Pedersen, Joseph
Quattrociocchi, Susan
Rosenwasser, Marie
Spoerl, Linda
Tayer, Delma
Teals, Brenda
Terrey, John
Thompson, John
West, Bryan

V. EXEMPLARY STATUS

A. Award (and Nomination)

Bennett, Linda
Bragg, Robert
Christiansen, Pauline
Collins, Minnie
Crane, Julianne
Dietz, Robert
Edrington, Devon
Ellingwood, Frances
Fedor, Joan
Freeland, Connie
Gates, Allen
Gibson-Breda, Susan
Goldberg, Georgine
Hanscom, John
Harrington, Catherine
Hartwich, Jackie
Hawkins, Richard
Hecker, David
Irwin, Judith
Kennedy, Jerrie
Kinerk, John
Lewis, Richard
Long, Dennis
Lukin, Leonard
McGlocklin, Gary
McLaughlin, Thomas
Meske, George
Meyers, Judith
Nelson, Marvin
Nysinger, Robert

V. EXEMPLARY STATUS (Continued)

A. Award (and Nomination) (Continued)

Oakley, Drew
Pollard J. Marvin
Quast, Werner
Richardson, Allen
Rosenwasser, Marie
Roy, Ratna
Sander, Lewis
Sanders, Craig
Seeman, Julianne
Simonson, Carolyn
Stensrude, Richard
Stone, Judy
Walters, Denzil
Woods, Judy

B. Nomination (only)

Barton, Marcia
Blisard, Herb
Bloomingdale, Wayne
Carr, Allan
Cicero, J. Michael
Commeree, Noel
Dodd, Davidson
Douglas, Louise
Eaton, Ed
Freund, Victor
Hawkins, Mary Alice
Holmes, Dianne
Hostetler, Diane
Hungate, Mollie
Kerr, Douglas
Kimball, Kenneth
McElroy, Davis
McGregory, Daphene
Metzger, Fred
Metzger, Robert
Mills, Ray
Neff, Carolyn
Nelson, Gene
Nott, Doug
Peters, Dennis
Shaw, Dennis
Tayer, Delma
Taylor, Christiana
Thompson, Fred
Travenick, Elaine
Van Ry, Meredith
Whisner, David
Zimmerman, Jerry

C. Planning Committee

Goldberg, Georgine
Justice, Patricia
Mertz, Gerry
Zanetta, Polly

VI. HUMANITIES '81

A. Master of Ceremonies/Program

O'Connell, Tom

B. Planning Committee

Curran, Barry
Cushman, Julie
Faye, Mario
Mertz, Gerry
Mraz, Joan
West, Bryan

C. Workshop Coordinators

Carmean, Jean
Curran, Barry
Goldberg, Georgine
Hutchison, Kae
Mertz, Gerry
Quattrociocchi, Susan

D. Workshop Presenters

Bragg, Robert
Coole, Walter
Curran, Barry
Goldberg, Georgine
Hungate, Mollie
Hutchison, Kae
Mansfield, Joyce
McCormick, Ruth
Nelson, Marvin
Nowlis, Elizabeth
Peters, Dennis
Peterson, Dan
Quattrociocchi, Ssuan
Schlegel, Lou
Stensrude, Richard
Thompson, John
Vandermast, Roberta

VII. HUMANITIES '82

A. Master of Ceremonies/Program

Kaneko, Lonnie
Krug, Jon
Peters, Dennis
Rosenwasser, Marie

VII. HUMANITIES '82 (Continued)

B. Planning Committee

Berge, Diane
Bolvin, Boyd
Clare, Warren
Cudney, Charles
Daum, Barbara
Faye, Mario
Flint, James
Goldberg, Georgine
Long, Dennis
Mraz, Joan
Shaw, Dennis
Somekawa, Emi
Sprague, Brinton
Thompson, Fred
Van Ry, Meredith
West, Bryan
Zanetta, Polly

C. Workshop Coordinators

Faye, Mario
Flint, James
Krieger, William
Long, Dennis
Shackette, Richi
Shaw, Dennis
Sprague, Brinton
Thompson, Fred
Van Ry, Meredith
West, Bryan

D. Workshop Presenters

Beckwith, Randy
Bolvin, Boyd
Carmean, Jean
Crofut-Roth, Sheilia
Dreany, Jack
Estes, Jack
Faye, Mario
Fedor, Joan
Freund, Victor
Fyfe, Patricia
Heberlein, Larry
Heise, Jean
Hendrickson, Lorrayne
Hungate, Mollie
Irwin, Judith
Jensen, Douglas
Kallas, John
Kischner, Michael
Kneff, Zane
Koal, Ralph
Larkin, Diane
Long, Dennis
Love, Robert
McCartney, K. Ann
Meyer, Pamela
Milholland, Alice
Mordan, Joyce
Nowlis, Elizabeth
Oakley, Drew
Olson, Frederick
Peters, Dennis
Phipps, Rita
Plucker, Robert
Powelson, Rosemary
Richardson, Allen
Rosenwasser, Marie
Shackette, Richi
Shaw, Dennis
Silver, Cherry
Stone, Judy
Teals, Brenda
Van Ry, Meredith
Weingarten, Thomas
West, Bryan
William, Ella
Williams, David
Wright, Bruce
Zanetta, Polly

VIII. PROGRAM OF CONSULTANT SERVICES

Ashford, John
Barton, Marcia
Bolvin, Boyd
Bower, Earl
Brashen, Henry
Breen, Elizabeth
Britz, Patricia
Bryd, Arthur
Christiansen, Pauline
Cobb, Heath
Cooney, Rita
Davis, Richard
Demaris, Colleen
Edge, Franklin
Edrington, Devon
Ellingwood, Frances
Freund, Victor
Goodman, Steven
Graves, Robert
Heberlein, Larry
Hendrix, Lynn
Holmes, Dianne
Jensen, Darlene
Katims, Kate
Larson, Dale
Maylon, Harland
Nysinger, Robert
Palek, Mark
Phipps, Rita
Powelson, Rosemary
Ridgeway, Jerine
Rosenwasser, Marie
Roy, Ratna
Sander, Lewis
Smith, Marilyn
Stone, Judy
Teals, Brenda
Thompson, Fred
Van Ry, Meredith
Wallace-Hoffman, Bonnie
William, Ella
Williams, Patricia

IX. PROJECT WHIMPER/BANG

A. Planning Committee

Krieger, William
Rosenwasser, Marie
Walters, Denzil

B. Staff

Carmean, Jean
Shackette, Richi
Thompson, Fred

C. Steering Committee

Cushman, Julie
Flint, James
Morgridge, Barbara
Rosenwasser, Marie
Walters, Denzil

X. WCCHA

A. Nominating Committee Chairman

Mraz, Joan

B. Officers/Directors

Berge, Diane
Carmean, Jean
Faye, Mario
Goldberg, Georgine
Hutchison, Kae
Long, Dennis
Mraz, Joan
Peters, Dennis
Rosenwasser, Marie
Terrey, John
Thompson, Fred
Walters, Denzil
West, Bryan
Williams, Patricia
Zanetta, Polly

C. Planning Committee

Carmean, Jean
Cudney, Charles
Flint, James
Gates, Allen
Hungate, Mollie
Hutchison, Kae
Krieger, William
Krug, Jon
Morgridge, Barbara
Mraz, Joan
Quast, Werner
Rosenwasser, Marie
Stenehjem, Millie
Travenick, Elaine
Zanetta, Polly

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University of California
Los Angeles, California 90024

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APPENDIX E

Community College Addresses

BELLEVUE COMMUNITY COLLEGE
3000 Landerholm Circle
Bellevue, Washington 98007
(206) 641-0111

BIG BEND COMMUNITY COLLEGE
24th & Andrews
Moses Lake, Washington 98837
(509) 762-5351

CENTRALIA COLLEGE
P.O. Box 639
Centralia, Washington 98531
(206) 736-9391

CLARK COLLEGE
1800 East McLoughlin Boulevard
Vancouver, Washington 98663
(206) 694-6521

COLUMBIA BASIN COLLEGE
2600 North 20th
Pasco, Washington 99301
(509) 547-0511

EDMONDS COMMUNITY COLLEGE
20000 - 68th Avenue West
Lynnwood, Washington 98036
(206) 771-1500

EVERETT COMMUNITY COLLEGE
801 Wetmore Avenue
Everett, Washington 98201
(206) 259-7151

FORT STEILACOOM COMMUNITY COLLEGE
9401 Farwest Drive S.W.
Tacoma, Washington 98498
(206) 964-6500

GRAYS HARBOR COLLEGE
Aberdeen, Washington 98520
(206) 532-9020

GREEN RIVER COMMUNITY COLLEGE
12401 S.E. 320th Street
Auburn, Washington 98002
(206) 833-9111

HIGHLINE COMMUNITY COLLEGE
Midway, Washington 98031
(206) 878-3710

LOWER COLUMBIA COLLEGE
1600 Maple
Longview, Washington 98632
(206) 577-2300

NORTH SEATTLE COMMUNITY COLLEGE
9600 College Way North
Seattle, Washington 98103
(206) 634-4400

OLYMPIA TECHNICAL COMMUNITY COLLEGE
2011 Mottman Road S.W.
Olympia, Washington 98502
(206) 753-3000

OLYMPIC COLLEGE
16th & Chester Street
Bremerton, Washington 98310
(206) 478-4551

PENINSULA COLLEGE
1502 East Lauridsen Boulevard
Port Angeles, Washington 98362
(206) 452-9277

SEATTLE CENTRAL COMMUNITY COLLEGE
1701 Broadway
Seattle, Washington 98122
(206) 587-3800

SHORELINE COMMUNITY COLLEGE
16101 Greenwood Avenue North
Seattle, Washington 98133
(206) 546-4101

SKAGIT VALLEY COLLEGE
2405 College Way
Mount Vernon, Washington 98273
(206) 428-1261

SOUTH SEATTLE COMMUNITY COLLEGE
6000 - 16th Avenue S.W.
Seattle, Washington 98106
(206) 764-5300

SPOKANE COMMUNITY COLLEGE
North 1810 Greene Street
Spokane, Washington 99207
(509) 535-0641

SPOKANE FALLS COMMUNITY COLLEGE
West 3410 Fort George Wright Drive
Spokane, Washington 99204
(509) 456-2800

TACOMA COMMUNITY COLLEGE
5900 South Twelfth
Tacoma, Washington 98465
(206) 756-5000

WALLA WALLA COMMUNITY COLLEGE
500 Tausick Way
Walla Walla, Washington 99362
(509) 527-4222

WENATCHEE VALLEY COLLEGE
1300 Fifth Street
Wenatchee, Washington 98801
(509) 662-1651

WHATCOM COMMUNITY COLLEGE
5217 Northwest Road
Bellingham, Washington 98225
(206) 676-2170

YAKIMA VALLEY COLLEGE
16th & Nob Hill Boulevard
Yakima, Washington 98902
(509) 575-2350